Title D.Th. Doctor of Theology Dissertation:

Neo-Theological Reflections: True beliefs in relation to God, the General Oer Dimension doctrine, Genesis 1, 2 and 3 revealed from out of metaphysical meaning, the New Testament and the liberation of mankind.

Author: Rev. Herman Fridsma, Ph.D.

Path of the spider: Herman Fridsma 2004; Macro Photography.

E-mail address: dr.herman.fridsma@gmail.com

D.Th: Doctor of Theology Dissertation:

Herman Fridsma
Landsmeer
Netherlands

Copy rights:
Neo-Theological Reflections: True beliefs in relation to God, the General Oer Dimension doctrine, Genesis 1, 2 and 3 revealed from out of metaphysical meaning, the New Testament and the liberation of mankind.

Author: Rev. Herman Fridsma, Ph.D.
Copy rights: Rev. Herman Fridsma, Ph.D. March 2009

Neo-Theological Reflections:
True beliefs in relation to God, the General Oer Dimension doctrine, Genesis 1, 2 and 3 revealed from out of metaphysical meaning, the New Testament and the liberation of mankind.

By

Herman Fridsma

A dissertation submitted in partial fulfillment of the requirements for the degree of
Doctor of Theology, D.Th.
in the Department of Graduated Studies of the University of Sedona.

April 7, 2009

_____
DATE

Doctor of Theology Dissertation

CERTIFICATE OF APPROVAL

Department of Graduate Studies

CERTIFICATE OF APPROVAL

D.Th. DISSERTATION

This is to certify that the D.Th. Dissertation of

Herman Fridsma

has been approved by the Examining Committee for the dissertation requirements for the Doctor of Theology degree of the University of Sedona.

Dissertation Committee: Rev. Olin K. Smith
Dissertation Supervisor

Dean

President

i

Foreword:

The dissertation called “Neo-Theological Reflections: True beliefs in relation to God, the General Oer Dimension doctrine, Genesis 1, 2 and 3 revealed from out of metaphysical meaning, the New Testament and the liberation of mankind”, written by Herman Fridsma is primary based on the General Oer Dimension doctrine in order to prove its legitimacy in relation to the universe. There is a short introduction chapter in which the purpose and meaning of the dissertation will be explained. The book review chapter is important because of its cross examination effect related to the presented research and integrated books with related quotations which are used within the dissertation. The book reviews are all written by Fridsma so one can take objectified notification information about the books and the book related vision of Fridsma from out of a shortcut summary with remarks. Some quoted books are written in Dutch but the used quotations and the book titles next to the book reviews where all translated by Fridsma in to English language. The dissertation is basically based on 14 theses which are deposit within the Introduction chapter and which are related to the General Oer Dimension at its primary form. The findings chapter shows you the personal view of Fridsma in relation to his mean topics as result of his extensive research in relation to natural science, physics and metaphysical theology in general and evolution and astrophysics in special related to the General Oer Dimension doctrine and its implications. This all is written from out of the perspective and point of few that the average academician had to understand the impact purpose and meaning of this dissertation at understandable level. Genesis 1, 2 and 3 will be explained and linked to natural science, psychology, God concepts and the New Testament. Mankind will be analyzed and the effects of evolution and human interference on our home planet will be studied and integrated from out of different scenarios and incidentally linked to the metaphoric book of revelation and quotations from out of the Bible in general. Fridsma has an optimistic view in regard to mankind in order to survive the ages to come when one wants to change in order to preserve Earth for future generations to come. Fridsma made statements that evolution and the General Oer Dimension doctrine are proven facts which he will explain within the dissertation. The summary is written in order to show you a general and brief dissertation related vision in relation to “Neo-Theological Reflections: True beliefs in relation to God, the General Oer Dimension doctrine, Genesis 1, 2 and 3 revealed from out of metaphysical meaning, the New Testament and the liberation of mankind.” The discussion is focused on key questions in relation to evolution and the General Oer Dimension and the 14 theses which are developed by Fridsma in regard to this dissertation.

The conclusions will display the mean facts in relation to the 14 theses of Fridsma related to evolution and the General Oer Dimension doctrine. The bibliography is meant to display the mean books which where integrated within the dissertation concept. The appendix is very important for study purposes and guidance because it shows you 3 fundamental diagrams developed by Fridsma in regard to the General Oer Dimension, evolution and mankind. The diagrams can be used as reference charts in relation to the dissertation. Appendix 2 shows you independent of Fridsma written articles related to the subject of study within this dissertation this articles are attached to this dissertation in order to stimulate discussion and debate related to evolution and theology. The biography displays a brief notification resume in relation to the author Herman Fridsma himself. The reason why Fridsma made a choice for evolution and the General Oer Dimension doctrine is because of his personal interest in the origin of the universe and its evolutionary development since the Big Bang and its relation to God and mankind. Fridsma is involved in cosmology since he was inspired by Carl Sagan and his book and television program 'Cosmos' in the 70s of the 20th century. This dissertation is a mixture of natural science and theological metaphysical science in order to prove and argument the concept of the General Oer Dimension doctrine from out of the facts of evolution and within theological metaphysical concepts and beliefs. A special integrated part within the dissertation is reserved for the human species from out of psychological, spiritual and theological metaphysical point of few related to God and the universe related to the General Oer Dimension doctrine. Fridsma has integrated a dissertation related persons register within the dissertation for study references (excluded Appendix 2). Appendix 2 represents as explained some independent attached articles related to metaphysics, evolution and the book of Genesis. The copy rights of this dissertation are concentrated by Herman Fridsma.

May God bless you during your given biological life time period and journey in life where ever you are and who ever you are in the universe or down on Earth,

March 2009: Rev. Herman Fridsma, Ph.D.

Luke 5 verse10: Then Jesus said to Simon, "Don't be afraid; from now on you will catch men."

God is the Universe from out of the General Oer Dimension, the Universe from out of the General Oer Dimension is God, (Fridsma).

Science is knowledge related to a form of revelation from out of research, (Fridsma).

Acknowledgments:

This Metaphysical theological dissertation is dedicated to:
Ineke van Meurs and Nadine de Haseth and I give special thanks to Dr Paul L. Masters who made it possible for me that I could write this dissertation related to the degree of Doctor of Theology (D.Th.).

Only real love and the naked truth will set us free in the eyes of God, our inner self and conscience.

Rev. Herman Fridsma, Ph.D.

Let God shine into your hart and may God bless you at your own personal journey.
Rev. Herman Fridsma, Ph.D.
March 2009

Copy rights:

Neo-Theological Reflections: True beliefs in relation to God, the General Oer Dimension doctrine, Genesis 1, 2 and 3 revealed from out of metaphysical meaning, the New Testament and the liberation of mankind.

Author: Rev. Herman Fridsma, Ph.D.
Copy rights: Rev. Herman Fridsma, Ph.D. 2009

Photo account:
The photo's called: Path of the spider, Herman Fridsma 2004, P1; General Oer Dimension, (G.O.D), Evolution-Life: Herman Fridsma 1989, Painting, P273; Paradise Lost, Man and Woman, Naked Shame: Herman Fridsma, 1989, Painting, P274, are all made and published by Herman Fridsma.
Copy Rights photos: Herman Fridsma.

Preface:

Mean metaphysical theological topics which are integrated within the dissertation called: Neo-Theological Reflections: True beliefs in relation to God, the General Oer Dimension doctrine, Genesis 1, 2 and 3 revealed from out of metaphysical meaning, the New Testament and the liberation of mankind, are: neo-theological reflections; true beliefs in relation to God; the General Oer Dimension doctrine; Genesis part 1, 2 and 3 revealed from out of metaphysical meaning; the New Testament and the liberation of mankind; evolution; the General Oer Dimension; inner God mind communication in relation to Genesis 1 and 2; the liberation of mankind in relation to Genesis 3; natural science versus theology; psychology versus theology; biology versus theology; Gnostics and Christianity; Old Testament and New Testament; Christ and Christianity; metaphysical theological reflections.

Genesis 1 verse 3 “And God said: Led there be light.”

Rev. Herman Fridsma, Ph.D.

Table of Contents: P9 vi

Title D.Th. Dissertation: P1
Foreword: P4 i
Acknowledgements: P6 iii
Copy Rights: P7 iv
Preface: P8 v
Table of contents: P9 vi
Biography author: P11 viii

Chapter 1 Introduction: P12
1.1 Fourteen Neo-Theological questions related to Fridsma's 14 Neo-Theological Theses statements: P14
1.2 Fridsma's 14 Neo-Theological Theses statements: P15
1.3 Primary basic laws of energetic General Oer Dimension dynamics: P17

Chapter 2 Book review: P20

Chapter 3 Findings: P42

3.a Genesis 1, 2 and 3: P43
-Genesis 1: P43
-Genesis 2: P45
-Genesis 3: P47

3.b A brief metaphysical theological science review: P49
-Keynotes Fridsma in relation to selected quotations: P49
-Supplemental: Time and space in relation to oneself: P50
-The struggle to survive: P51
-The dawn of time and evolution; the cosmos: P52
-Evolutionary truth or denial: P57
-Bible or evolution, a question related to tolerance and respect: P60
-Supplemental: Spiritual intelligence, evolution and universe: P62
-Supplemental notation in relation to revolution: P63
-Reincarnation versus science, a brief explanation: P63
-Notes by Fridsma related to Bible and evolution: P65
-The commandments and Jesus of Nazareth and a brief historical few at his life as seen by Fridsma: P67

-God, reality, science and planet Earth: P71

3.c Survival at individual level of existence: P74
1 Genesis Part A: P77
2 A God guided spiritual journey to the Garden of Eden: P80
3 Genesis Part B: P81
4 Hoff of Eden a temporary utopia: P87
5 Paradise lost: P88
6 Finals: P90
-Intro: P90
-General Oer Dimension and the universe: P90
-Man, the human mind, Christianity and evolution, Christianity, Christ and theological metaphysics: P93
-Psychology, evolution, biology, metaphysical philosophy, metaphysical theology and the universe, the human mind and theology: P127
-Theological reflection reviews, exorcism, near dead experiences, Kirlian photography: P163
-Nietzsche versus Faust in relation to God: P183
-Christian reflections, metaphysical philosophy: P187
-Evolution, environment, pollution and worldly related problems and reflections of the 21st century: P205
-The human brain related to evolution: P218
-The Holy Book and theological reflections: P219
-Dreams and theological reflections: P228
-Chaos and evolution: P234
-Religion, Christianity, psychology, transpersonal psychology, pastoral counselling; the finals related to the General Oer Dimension doctrine and evolution: P235
Chapter 4 Discussion: P251
Chapter 5 Summary: P255
Chapter 6 Conclusions: P257
Bibliography: P263
Appendix: P271
Persons Register: P276
Appendix 2: P282
Contact: P380

Biography Author:
Author: Herman Fridsma, Amsterdam 2009 Netherlands.

General profile information:
Name: Rev. Herman Fridsma, Ph.D.
Born: 1964 may 4 Place of birth: Purmerend

Main Studies:

-Transpersonal counselling, Ph.D. degree.
-Criminal Policy, Post Master Certificate
-Metaphysical science, Master degree.
-Management of Public Organisations, (Public Administration) diploma.
-General entrepreneur skills diploma, testimonial.
-Social work, 4 years fulltime, Baccalaureate, (Bachelor Social Work).
-Transactional Analysis, Diploma.
-Behavioural modification of children in the intramural healthcare, postgraduate Certificate.
-Anatomy, physiology, pathology, (graduate) Certificate.
-Basic psychotherapy and behavioural therapy, Certificate,
-Basic relaxation techniques, Certificate.
-Diploma Teacher Training.
-Graduate Diploma TESOL, (English teacher).
-Diploma Teaching Business English.
-Naturopathy, 5 year, exam testimonial and post graduated level certification (specialisation Homeopathy and Orthomolecular Medicine).
-Nutritional Therapy in practice, Certificate.
-Oligotherapy, (postgraduate) Certificate.
-A.P.S. Pain Therapist, (electro therapy), Certificate.
-Practitioners diploma spiritual mind treatment.
-Ordainedination and religious/metaphysical Minister Diploma.

Practice:
NMG-Gezondheidsbureau, Amsterdam, Netherlands.
Founder of the Christian Metaphysical Crusader Church Practice.

Neo Theological Reflections: True beliefs in relation to God, the General Oer Dimension doctrine, Genesis 1, 2 and 3 revealed from out of metaphysical meaning, the New Testament and the liberation of mankind. Author: Rev. Herman Fridsma, Ph.D.

Chapter 1: Introduction:

We are all bounded and connected to God as conscious and unconscious spiritual human beings. Fridsma produced the thesis that God could be seen and presented as the General Oer Dimension, G.O.D. (a synonym for God) and in relation to this General Oer Dimension as a natural supreme force. The General Oer Dimension represents the origin of the universe and we could see this General Oer Dimension, G.O.D. from out of perspective of evolution. G.O.D. is as the General Oer Dimension also by means of evolution the origin of life in general and mankind here down on Earth in special when specially focused on our own planet earth in relation to the General Oer Dimension, G.O.D. The presented Genesis 1 and 2 related evolution concept in relation to G.O.D. will represent the theological baseline which Fridsma scientifically and theologically will work out from out of metaphysics and the book of creation Genesis 1 and 2 in relation to modern scientific integrated evolution related knowledge and understanding and symbolic metaphysical theological translation. Because of the evolutionary link between mankind on Earth and the General Oer Dimension and the pact of God with mankind in special as proclaimed within the bible symbolics, Fridsma will link the metaphoric Genesis 1 and 2 related book of creation to God related communication in the present time line at individual personal level of the individual conscious human being and the related spiritual sense from out of oneself in relation to the inner God mind and the infinite and collective consciousness at universal level related to the General Oer Dimension. Human beings are God bounded at personal level so God related communication is a personal matter between oneself and the inner God mind and God consciousness at personalized spiritual level. The reason why Fridsma developed this brief metaphysical ontological related theological dissertation with evolution, the General Oer Dimension and inner God mind communication as its mean topics synthetically linked to the book of Genesis 1 and 2 is that in today's world there are to many Christians who reject the subject of evolution and who will not see the holly books from out of its true symbolic origin and metaphysical nature and who also deny the existence of a inner God mind at spiritual level. Fridsma will show philosophical logical statements in relation to above mentioned topics in order to make his case clear for a better understanding of the meaning of above mentioned topics from out of their linked correlation and relation. All Fridsma asks is an open minded adjustment so one can discuss and debate this important

matter. Scientific integration into theological disciplines is of great importance in order to understand nature, the reality and logic in today's world in relation to the General Oer Dimension, G.O.D. presented as God at absolute level from out of the Fridsma doctrine related to the General Oer Dimension. In order to complete the metaphysical theological quest in relation to the General Oer dimension and evolution in relation to Earth bounded life, mankind and God, Fridsma explores how mankind was set free by losing the paradise by exploring Genesis 3 and by making some metaphysical theological statements which leads us to the conclusion of the liberation of mankind. Genesis 3 the book of the fall of paradise is of great importance for the symbolic interpretation and translated development of mankind since the loss of the Hoff of Eden better known as the Garden of Eden, and its implications for mankind and its relation to today's world. We do not had to forget that all knowledge gained by mankind is a form of revelation and that this basic statement implicates that scientific progress is thus a natural form of evolutionary progress, exploration and understanding of the material and immaterial world of our universe. Science can be seen as a metaphorically act of God by means of revelation and research. Our spiritual being is theologically and metaphysically connected and directed by and to cosmic consciousness in regard to God and to the General Oer Dimension. The concept of the General Oer Dimension and its theological implications is set and developed by Fridsma by his elementary workout in the period 1988 to 1989. One can see some of his ideas in the appendix of this dissertation by a painting called "The General Oer Dimension, (G.O.D), Evolution-Life: Herman Fridsma 1989; Painting." This painting is important within this dissertation because it contains Fridsma's symbolically seen and interpreted concept in regard to (as the mid section of the painting says): Elementary Quantum integrated universe multi-process development and evolution in relation to life on planet Earth. It contains 36 symbolic images with text written in Dutch in regard to the image explanations on the bright section above the symbolic man and woman. Symbolic picture 2 refers to the General Oer Dimension, (G.O.D.). The chain of the 36 symbolic pictures displays the evolutionary sequence related to the universe with their explanation within the mid section of the painting (Dutch written with oil paint). The painting representing the General Oer Dimension is a tribute to God, the universe, evolution and life (especially here on Earth). It was at the time by means of a inner mind projected revelation given to Fridsma to paint this picture in order to seek truth and understanding from out the wholeness of the universe since it origin from out of the by the General Oer Dimension transformed cosmic egg which is related to the Big Bang that caused the dawn of the universe (metaphorically spoken) seen as the energetic origin of space, time and dimension, energy, matter and anti matter. Appendix diagrams 1 to 3 shows you the more generalized overview in regard to the General Oer Dimension, evolutionary transformations,

life and Earth related human development at material and immaterial spiritual level of cosmic consciousness and unconsciousness. Fridsma's theological God concept is a concept of individual integrated and personalized cosmic Christian consciousness related to the collective and infinite mind and memory of the universe which is related to the General Oer Dimension and thus God. This theologically God concept is as seen by Fridsma guided at energetic directed level by the holly spirit and the teachings of Jesus of Nazareth towards the Christian individual with a God and Christ consciousness. Scientific knowledge and research progress in order to seek scientific truth will be adapted and accepted from out of cosmic Christian consciousness and seen as an act of God by means of revelation and guided research and as an act of individual independency, freedom and a free will of the individual in accordance with the paradise lost symbolic when man was set free in order to explore from out of a struggle to survive as human species for better and for worse. Theology and scientific truth in accordance to the universe,
its existence, evolutionary development and present and future implications for mankind had to be, is and will be an integrated package of God related truth, knowledge and theological understanding.

Within this dissertation we will use evolution not only in accordance to the General Oer Dimension and thus God, or cosmologic development of the universe, or development of life forms from out of biological sense, but also in sense with theological metaphysical development, development of the mind and development of Earth related issues next to Christian development. In order to do so, we will integrate literature from out of different fields of science, theology, psychology, cosmology, biology, medical science, metaphysics, philosophy and new age next to a personal few, opinions, philosophical theological-metaphysical thoughts and statements of Fridsma and his concept of the General Oer Dimension. Fridsma had don a lot of translation work from out of Dutch language field literature in order to integrate and present important findings related to his mean subject or related subjects within this dissertation.

<u>1.1- Fourteen Neo-Theological questions related to Fridsma's 14 Neo-Theological Theses statements:</u>

(1) Is there a General Oer Dimension as pre-Big Bang dimension and undefined infinite energetic multiple dynamical power-source and status which is the actual origin of the cosmic egg that causes the actual Big Bang and the birth of the universe?
(2) Are the General Oer Dimension and God one and the same and thus synonym to each other as an infinite undefined multiple dynamical power source and

absolute origin of all that is and all that will become in present and future time?
(3) Are Genesis 1 and 2 the metaphorical symbolical blueprints for the universe and Earth related evolution from out of the origin of the General Oer Dimension seen as God?
(4) Will Genesis 3 set man metaphorically seen free to explore life and gain knowledge in a struggle to survive for better and for worse?
(5) Is evolution important to God in a metaphorically, spiritual energetically and in a material sense?
(6) Are human species evolved from out of the General Oer Dimension during a developmental process of billions of years?
(7) Does the human being as conscious individual life form possess a evolutionary energetic determined spiritual connection to the origin of the universe and thus of God?
(8) What is the true nature of origin of the Christian Kingdom of Heaven?
(9) Is Christianity of benefit for mankind in general and the Christian community in special?
(10) What is the true nature of revelation?
(11) Can pastoral counselling, sacramental services and theological care help people in their struggle to survive life related problems at individual level of existence and human being, and need these services be conducted by members of the clergy?
(12) Is the human individual as dominant Earth related life form responsible for his or hers own personal actions, action related causality and fate?
(13) Can the human individual be a Christian at individual level of human being without a direct connection to the Christian church?
(14) Is the General Oer Dimension doctrine a universal metaphysical truth of natural scientific and theological understanding?

1.2- Fridsma's 14 Neo-Theological Theses statements:

(1) There is a General Oer Dimension that is the pre-Big Bang dimension and undefined infinite energetic multiple dynamical power source and status which is the actual origin of the cosmic egg that causes the actual Big Bang and the birth of the universe, time and dimensions related to space, anti-matter, matter and energy.
(2) The General Oer Dimension and God are one and the same and thus synonym to each other as an infinite undefined multiple dynamical power source and absolute origin of all that is and all that will become in present and in future time, because of the absolute nature of the G.O.D. or God as origin of all and because of the time related evolution transformations of matter, energy and

dimensions since the birth of the universe related to this General Oer Dimension.

(3) Genesis 1 and 2 are the metaphorical symbolic Jewish-Christian religious theological and metaphysical-philosophical bleu prints for the Universe and Earth related evolution from out of the origin of the General Oer Dimension, seen as God, and in relation to life on planet Earth in general and mankind in special.

(4) Genesis 3, the metaphorical fall from paradise, will set man metaphorically seen free to explore life and gain knowledge in a struggle to survive for better and for worse as species of Homo sapiens related to a free will and mind.

(5) Evolution is important to God in a metaphorically, spiritual energetically and in a material sense because evolution stands for universal development and transformation under influence of the factors time, space and dimension in relation to birth, dead, extinction and evolved causal creation from out of matter and energy related to past, present and future development of the universe and all what is in it, (and thus including universe related life forms in general and Earth related life forms and the human race in special because of the human race's personalized relation to God at individual level of human being at conscious or unconscious level of existence as conscious life form. (The same option is valid for other life form parties at conscious level of existence within the universe).

(6) Human species are evolved from out of the General Oer Dimension during a developmental process of billions of years from out of matter and energy evolutionary transformations leading to the symbolically Adam and Eve as the first symbolical representation of Homo sapiens as conscious Earth related dominant life forms.

(7) The human being as conscious individual life form possess a evolutionary energetic determined spiritual connection to the origin of the universe and thus of God, which bound is determined from out of a personalized individual inner-mind connection of the human being related to the human beings God consciousness and or unconsciousness.

(8) The Christian Kingdom of Heaven is from out of its true nature of origin a spiritual actual energetically present state of inner-mind projections and or awareness related to God and Christ consciousness connected at sacred level to the infinite and collective mind and memory of the universe from related to God and thus the General Oer Dimension.

(9) Christianity is of benefit for mankind in general and the Christian religious community in special because Jesus fulfilled the Old Testament prophesy, set ethical Christian norms and made mankind free by means of inwards Christ consciousness, actual help and guidance during conscious Christ related life and by sharing His vision and inner-mind connection and entrée to God next

to the state of awareness of the present Christ related forgiveness and compassion for God, mankind, life and all that is within the universe.

(10) Revelation is from out of its true nature an act of active conscious knowledge development; at scientific level of progress, at personal level of life, at spiritual level of awareness, at individual level of human being, at individual level of God and Christ consciousness.

(11) Pastoral counselling, sacramental services and theological care will help human beings in their struggle to survive life related problems at individual level of existence and human being. Pastoral counselling, sacramental service and theological care is related to Christ and God consciousness and religious ministerial theology conducted by a qualified religious minister or a helper from out of the clergy on his or hers behalf.

(12) The human individual is as dominant Earth related life form responsible for his or hers own personal actions, action related causality and fate during his or hers lifetime related existence at conscious level of human being and related to his or hers own free will and responsibility.

(13) The human individual can be a Christian at individual level of human being in heart and soul if one gained a Christ-consciousness in accordance to the New Testament, which good be gained by personal submit-mend and commitment of the individual related to baptism in the name of Jesus of Nazareth, God and the Holy Spirit. It is not necessary for the individual to life under the rules of a Christian-church, because one can also belong to the Christian community in accordance to one's own Christian feelings and belief in accordance to the New Testament from out of one's inner-mind Christ-consciousness at individual level of existence and human Christian being. But it is recommendable that this category of Christians should contact a professional qualified Christian Minister if one needs more guidance at theological and pastoral level if needed.

(14) The General Oer Dimension doctrine is a universal metaphysical truth of natural scientific and theological understanding because the General Oer Dimension doctrine integrates the natural science concept of the absolute natural origin of the universe at absolute level with the theological concept of God at this same emerged absolute level related to integrative truth and understanding, and in regard to evolution and transformation at dynamic level of universe related process development seen from out of the fundamental timelines set from the absolute past to the absolute present next to the absolute future.

1.3- Primary basic laws of energetic General Oer Dimension dynamics:

1) Law of causality.

2) Law of attraction.
3) Law of mental thought.
4) Law of dimension.
5) Law of energetic direction and projection.
6) Law of organic and inorganic cosmic life and death cycles.

Simplified primary basic laws of energetic General Oer Dimension dynamics explanation:

1-The Law of causality reflects the cosmic and universal stimulus and response spectrum related to the General Oer Dimension.
2-The Law of attraction reflects the cosmic and universal like attracts likes spectrum related to the General Oer Dimension and its evolutionary universal development at cosmic scale.
3-The Law of mental thought reflects the cosmic and universal unity of thought related to the universal or GOD mind from within oneself as human beings, related to oneself as human beings and related to the universe.
4-The Law of dimension reflects the infinite universal and cosmic dimensions related to the General Oer Dimension as its origin.
5-The Law of energetic direction and projection reflects the cosmic energetic transformation and evolution from out of its origin of the General Oer Dimension.
6-The Law of organic and inorganic cosmic life and death cycles originates, develops and ends itself from out of the General Oer Dimension by means of evolution and transformation at infinite level.

Within the Findings chapter we will study more closely the ins and outs related to evolution and the General Oer Dimension which as explained by Fridsma could be seen as equivalent related to GOD.

Within the appendix we show you some Fundamental diagrams related to the General Oer Dimension, Evolution and Life developed by Rev. Herman Fridsma, PhD next to two evolution subject related paintings by Fridsma.
In appendix 2 we look from out of a neutral point of view focused from out of extern integrated articles closer at the questions:
- What is metaphysics?
- What is Genesis?
- What is evolution in biology?
- What means the Creation-evolution controversy debate?
The purpose of this appendix attached articles within appendix 2 is to stimulate the debate related to evolution and theology at metaphysical level of science.

Before we actually study the mean subjects within the dissertation outlines of the dissertation called: “Neo-Theological Reflections: True beliefs in relation to God, the General Oer Dimension doctrine, Genesis 1, 2 and 3 revealed from out of metaphysical meaning, the New Testament and the liberation of mankind.”, we have to ask ourselves 3 basic questions.

The first question would be: What is evolution?

Answer:
1- Evolution is the act or process of unfolding; development or growth, usually in slow stages and from simpler forms to those which are more complex.
2- Biology, A: the doctrine that all forms of life originated by descent, with gradual or abrupt modifications, from pre-existing forms which themselves trace backward in a continuing series to the most rudimentary organisms. B: the series of changes by a given type of organism has acquired the physiological and structural characteristics differentiating it from other types.
3- Philosophy, The cosmological theory that accounts for the universe and its contents by the combination of separate and diffused atoms existing originally in a condition of absolute homogeneity. (Webster P441).

We need generally to see evolution within this dissertation as a process of continuous processes of transformation changes related to the origin of the General Oer Dimension through the Big Bang, time, space and dimension development leading to the present status of the universe and its contents.

The next question would be: What is theology?

Answer:
Theology is the study of belief in God; study of God and God’s relations with man. (Harrap P471).

Within this dissertation we study theology in relation to evolution seen and studied from out of a wide perspective at scientific level related to metaphysical statements.

The final question would be: what is the bible?

Answer:
The bible is a secret book of Christianity. (Oxford, P74).

Within this dissertation we use the bible's Old Testament and New Testament in a sense of a metaphysical theological theology approach and in relation to a symbolical approach related to metaphysical theology. We have to notice and acknowledge that all that was, all that is and that all that what will become is an act of evolution and evolution related transformation which all is related to God and thus related to the General Oer Dimension.

Avenge, O Lord! Thy slaughtered saints, whose bone's Lie scattered on the Alpine mountains cold; Even them who kept Thy truth so pure of old When all our fathers worshipped stocks and stone's Forget not: In Thy book record their groans Who were Thy sheep, and in their ancient fold Slain by the bloody Piemontese, that rolled Mother with infant down the rocks. Their moans, the vales redoubled to the hills, and they To Heaven. Their martyr'd blood and ashes sow Oér all the Italian fields, where doth sway The triple Tyrant: that from these may grow A hundred-fold, who, having learnt Thy way, Early may fly the Babylonian woe.

J. Milton: On the late massacre in Piedmont. (Bell, P201).

Chapter 2: Book Review:

Notification: Some books within this Book Review chapter are written in Dutch, Fridsma had translated the Dutch written related book titles into English.

Amkreutz, Jan. Digital Spirit: ISBN 1 4 1 0 7 5 6 3 9 4, 1st Books, Bloomington, IN, 2003. This is a book that integrates digital technology with science, evolution and philosophy. It is a very interesting and visionary book in which major parts of cosmic thinking and evolution will be explained by means of understandable language. The mean topics within this book are: mindset; changing minds; new beginnings; to be or not to be, the cosmic domain; making a living; creating knowledge; digeality; the knowing domain; minding the future; the digital spirit. It is a good and easy to read book for study orientation which Fridsma can recommend for students, researchers and all those who are interested in the true nature of evolution. Fridsma can especially recommend this masterpiece for theologians and metaphysicians for understanding the nature of evolution and its processes so one can integrate this knowledge into one's own field of profession, (Fridsma).

Begon, Michael. Ecology: Individuals, Populations and Communities. ISBN 0 6 3 2 0 2 3 4 4 9, Blackwell Scientific Publications LTD, 1990. This book displays a general overview in regard to the ins and outs of ecology from out of an overall vision. The sub topics are related to mean subjects: organisms, interactions, overviews and communities. The book is based on extended research from out of

the field of ecology and is well written. Fridsma can recommend this book as a basic book for ecology study and research for those who have a professional interest in ecology in general, (Fridsma).

Bell, Robert Anning. English lyrics from Spencer to Milton. ISBN 0 7 1 3 5 1 1 0 7 9, Bell and Hyman Limited, London, 1979. This fine book inhibits a fine collection of English lyrics. Fridsma can recommend this book to interested people who cares for beauty related to the deep sense of the lyrics, (Fridsma).

Bolen, Jean Shinoda. Goddesses in every woman: ISBN 0 0 6 0 9 1 2 9 1 X. Harper Perennial 1985: a division of Harper Collins Publishers. Info: Harper & Row, New York. This book is a Jungian book of psychology directed to women from out of their inner goddesses analysed. It is a creative approach of the analytical concepts of Jung. The book is centred on archetypes related to the Greek mythology, especial the Goddesses. Fridsma finds this a refreshing book and can recommend this book to students, psychologists, therapists, social-workers, psychiatrists, theologians and other interested lay-people who are interested in Jungian approaches in regard to human individuals and especially from out of this book focused on woman, (Fridsma).

Brooks, Cleanth and Heilman, Robert B: Understanding drama: ISBN 0 0 3 0 0 4 9 5 0 4: Holt, Rinehart and Winston. Newyork: 1948. This book contents twelve plays of drama. It is a book in which the drama's will be analysed and objectified. If one reads the book than one will be overwhelmed by the psychological force of drama, ethics and morality. Fridsma can recommend this master piece to every one who is interested in psychology and drama to understand its complexity and essence, this book will be recommended especially to student's psychology, philosophy and metaphysics, (Fridsma).

Brunton, Paul, The hidden teaching beyond Yoga, London, Rider & Company, London, MCMXLI, Brunton's book is a philosophical and metaphysical well written book of logic and mind from out of one's own existence. A book related to truth from out of Brunton's basic questions: What is the meaning of the world and experience? What am I? What is the object of existence? (Brunton, P7). The quest displays metaphysical and religious metaphysical statements and philosophical research in relation to mystics, Indian philosophy, revelation, relativity, time, space, and etcetera. Brunton is focused on metaphysical and philosophical mind thinking and translation to go beyond the single thought and to stay within and without the mind to look beyond the common world and common things. Fridsma can recommend this classic metaphysical oriented book for theological metaphysical study from out of the perspective of religion and mind process

thinking in general related to hidden teachings and for studying the mind at metaphysical dept level, (Fridsma).

Brunton, Paul: The inner reality. Sixth impression: London, Rider & Company, London. This is a true metaphysical and philosophical book that the inner reality explores from out of religious and spiritual research and examination at mind level and in relation to truth and God. Fridsma will recommend this book to students and researchers who want to know more about the inner reality phenomena and who are willing to look beyond common thinking so one will be free to explore the mind from within in search for truth, understanding and for god, (Fridsma).

Bryan, William Jennings. The bible or evolution: ISBN 0 8 7 3 9 8 0 6 0 3 Sword of the Lord Publishers, 2003. Bryan writes about Christian moral and attacks all what is not in line with Christianity at a more orthodox level of Christian beliefs. The intentions are good but not in line with Fridsma's more metaphysical theological beliefs. Bryan is a believer of creation and destroys the concept of evolution because he can not understand the true meaning of evolution as synonym of creation so evolution is in line with God (the Fridsma doctrine). The reason why Fridsma integrated Bryan into his article is for debate and to explain that Christian beliefs can correlate with Christian metaphysical theological beliefs and from that point of few seen that it can be understood in relation to God and Fridsma's own concept of the General Oer dimension, (Fridsma).

Bucke, Maurice: Cosmic consciousness. 1934. A Dutch version, Uitgeverij Gnosis, W. Symons & Co, (This book is written in Dutch but originally in English). This is a book written about cosmic consciousness which first edition was written in 1901. It is separated into five mean parts and explains topics like Evolution and devolution, self to cosmic consciousness, examples of cosmic consciousness and their meaning. Bucke had integrated religion with philosophical and metaphysical beliefs from out of an extended research and made some interesting analyses in regard to his subjects and topics. He was his time far ahead from out of a realistic and scientific point of few. Fridsma can recommend this book to metaphysical and theological researchers and students to gain scientific knowledge in relation to cosmic consciousness, (Fridsma).

Burns, David D. The feeling good handbook: ISBN 0 4 5 2 2 6 1 7 4 0: Penguin Books, 1990. New York. This is a book of psychology related to cognitive therapy and self-help guidance. The contents related mean topics are: understanding moods; feeling good about yourself: how to conquer depression and build self-esteem; feeling confident: how to conquer anxiety, fears and phobias; feeling

good together: how to strengthen relationships through better communication; mood altering medications; the therapist only: how to deal with difficult patients. Fridsma finds this a well written fine book focused on practice related situations. Fridsma can recommend this book to students, therapists, counsellors, psychologists, theologians, social-workers, metaphysicians and interested lay-people next to those who seeks self-help guidance, (Fridsma).

Clemen, Carl: From heathenism to the present: A.J. G. Strengholt's Uitgevers-MIJ N.V. Amsterdam, Netherlands. (The book is written in Dutch and used quotations are within the dissertation translated freely from out of Dutch by Fridsma): Unknown year of book-print probably in the 1950s. This book explains the history of all major religion from out of historical time-lines. It is a major book related to religious history in which theological thinking and beliefs related to historical and cultural development will be explained. One can compare different religions through time and make one's own conclusions. The topics within the book are concentrated on 1, primitive religion, 2, national religion, 3, world religion. Fridsma can recommend this major theological history book of religion to students, theologians, metaphysicians, historians, philosophers, psychologists and interested lay-people, (Fridsma).

Clinebell, Howard J. JR. Basic types of pastoral counselling: ISBN 0 6 8 7 0 2 4 91 9, Abingdon Press, 1966. Nashville, New York. This is a book of (pastoral) psychology related to pastoral counselling. The book is well written and explores the possibility of different counselling approaches focused on the practice of the clergymen's office as religious minister. The book handles the fundamental basics of the counselling process and is focused on existentialism and existential counselling visions. Fridsma can recommend this basic counselling book to students, theologians, metaphysicians, therapists, philosophers, counsellors (psychological and theological oriented), psychologists and interested lay-people, (Fridsma).

Coles, Peter: The icon critical dictionary of the new cosmology. ISBN 1 8 7 4 1 6 6 6 4 1: Icon Books, 1998. This book contains cosmology articles of several authors who explain the universe from out of their research fields next to this articles the book contains a substantial extended dictionary with brief articles concerning the cosmos in general and in special so one who studied the cosmos can get a overall cosmological view of the universe but also a more detailed view if one seeks for moor specific data. Fridsma can recommend this exquisite book for students and researchers who are interested in the ins and outs of modern cosmology to seek truth and understanding in relation to the universe, (Fridsma).

Darwin, Charles, The origin of species. ISBN 1 6 0 3 0 3 3 1 9 Plain label Books. The original book is written in 1859 when science was in development and where genetics where not developed yet. The book was very controversial at the time when it was published because of the concept of natural selection as concept of life. The book has till today a great impact on students, scientists and laypeople who are interested in evolution from out of its foundations upwards centred from out of natural selection. The book shook the world in the 19th century and natural science transformed to a higher concept of understanding because of the evolution and the decent of man from out of this concept, Fridsma can recommend this fine book to all interested in the origin of species and evolution, (Fridsma).

Doornik van, N. G. M, Jelsma, S. and Lisdonk van de, A.: Triptych of the God-empire.: M D C C C C L: Uitgeverij Het Spectrum Utrecht, Netherlands. (The book is written in Dutch and used quotations are within the dissertation translated freely from out of Dutch by Fridsma): This is a major theology science book with as content topics: the foundation of the church; the teaching of the church; the life within the church; the completeness of the church. This theology book is of Catholic origin and well written for study purposes. Fridsma can recommend this fine book for students, theologians, metaphysicians, philosophers and psychologists and interested lay people, (Fridsma).

Durant, Will: From Socrates to Bergson: L. J. C. Boucher. Den Haag, Netherlands. 1947. 12th print. (The book is written in Dutch and used quotations are within the dissertation translated freely from out of Dutch by Fridsma): This is a book of philosophy with as topics: Plato; Aristotle; Baco; Spinoza; Voltaire; Immanuel Kant; Schopenhauer; Herbert Spencer; Friederich Nietzsche; Croce; Russel; Bergson. The book gives us a historical view of the greatest philosophers and their major works throughout history. Fridsma can recommend this well written major book for students, theologians, metaphysicians, philosophers and psychologists and interested lay people, (Fridsma).

Elie, Paul: A tremor of bliss contemporary writers on the Saints. ISBN 0 1 5 1 0 0 1 0 1 4, Harcourt Brace & Company. 1994. This book gives one a personalized view of the authors who where involved to write an essay after a brief study in relation to the Saint one wants to describe within the essay. The essays are interesting and will give you a view in relation to the Saints throughout time; from Saint Francis of Assisi till Saint Lawrence. Fridsma can recommend this book for laypeople, students and professionals who wants to know more of Saints from out of the point of few of common authors related to the Saints, (Fridsma).

Ferguson, Marilyn, The brain revolution. ISBN 9 0 3 1 8 9 7 7 4 4. Amsterdam Boek. (Netherlands). 1976. (The book is written in Dutch and used quotations are within the dissertation translated freely from out of Dutch by Fridsma): In this book is the human brain the centre point of focus. Topics within the book are: The whirlpool; altered consciousness; the vulnerable brain; the super brain; consciousness and supra-consciousness. This book contains a study about the brain, its functions and development next to the brain related mind. The book is well written and easy to study. Fridsma can recommend this book to anyone who wants to understand the brain and its functions, especially metaphysicians, theologians, philosophers, therapists and psychologists, (Fridsma).

Ferris, Timothy, Galaxies. ISBN 0 9 4 1 4 3 4 0 1 x. Sierra Club Books, San Francisco. 1980. This is a science book with as mean subject: Galaxies. The book is well written and illustrated. One will be guided effectively through the diversity of galaxies within the cosmos. Fridsma can recommend this major work to students and professionals within the fields of astronomy, metaphysics, theology and other related fields next to interested lay-people, (Fridsma).

Filmore, Charles. Metaphysical Bible Dictionary: Unity School of Christianity, Unity Village, MO, USA. The dictionary is compiled and published in 1931 and is related to the metaphysical basics of Charles Filmore in regard to metaphysical thought related to Christian theology. It is a dictionary which related Christian theological dictionary bible issues, topics and subjects to metaphysical meaning from out of an integral translation and interpretation and with clear statements in relation to the Christian bible. So it transforms the bible to a God related Holy Scripture from out of metaphysics when constructively used together with the Old and New Testament. This is because of the fact that it integrates all mean biblical topics and books from Genesis to Revelation. It is a major basic work, Fridsma can recommend for metaphysicians, theologians and students within related fields next to researchers at metaphysical theological science level, (Fridsma).

Fridsma, Herman: Bible, evolution, revelation and symbolic interpretation as a concept in relation to metaphysics, article, NMG Amsterdam 2006. Within his article Fridsma integrates the concepts of the Bible, evolution and revelation with the concept of metaphysics related to God. Within the article Fridsma had a statement when he wrote: (..), God could be represented as a General Oer Dimension as source for the Big Bang as the origin for matter and anti matter in relation to time and evolution, (Fridsma P1). The concept of bible integrated evolution and revelation is still actual in today's world at metaphysical theological level, Bible, evolution, revelation and symbolic interpretation as a concept in relation to metaphysics is a article written by Fridsma in 2006 which set a major

statement in relation to Bible, evolution, revelation and symbolic interpretation in general and stands in relation to metaphysical theological oriented science. It is complex because of its major subjects the Bible, revelation and symbolic interpretations united in one context and connected to the science of metaphysics. One could see the importance of these fundamental basics in their context argument in relation to the world today on a down to earth basis. A central point of view within this thesis is the integration of modern science related to evolution and the universe as a total concept related to God and revelation where Bible verses are used as symbolic arguments. The Bible verses where need to make a point in relation to human intellect and understanding connected to metaphysical thinking and practice in the 21e century. As metaphysician Herman Fridsma puts his visions and thoughts in relation to the major subjects into a comparative correlation to each other. The article can be recommended to students, theologians and metaphysicians, (Fridsma).

Gamow, George. The creation of the universe: ISBN 0 4 8 6 4 3 8 6 8 6: Courier Dover Publications, 2004. This book explains the origin of Earth from out of the past till the present related to science. This book is easy to read and relatively easy to understand for scientists and the interested laypeople. The book shows concepts in relation to the development of the universe and its origin, the chemical elements, stars planetary systems etcetera, (Fridsma).

Gayton, Richard, R. The forgiving place: ISBN 1 5 6 7 9 6 0 8 2 0, WRS Publishing. 1995. Gayton writes about his traumatic experiences and how to compensate the trauma by means of therapy and spiritual pathways. Fridsma sees this as a tool for survival during traumatic periods. The book is a book of hope and understanding for everyone who thinks that their personal situation related to traumatic experiences, is hopeless. This is a book of reflection and self-help which Fridsma can recommend to people in need because of traumatic experiences. The book is also advisable for students and professionals who wanted to help human beings at a responsible way from out of their own field of profession related to trauma, by using the method and instruments of Gayton displayed within the book. The essence of the book is survival at individual level of existence, (Fridsma).

Gijsen, Wim. Life after death: ISBN 9 0 2 0 2 4 8 3 5 9. Uitgeverij Ankh Hermes BV- Deventer. Netherlands. 1976. (The book is written in Dutch and used quotations are within the dissertation translated freely from out of Dutch by Fridsma): This book is been written to help to understand the meaning of life and dead. It contains some cases of near death experiences but in special depth interviews with professional engaged professionals within the spiritual field.

Fridsma can recommend this book for study purposes and a better understanding of the meaning of life and dead. The book is written for interested people, students, theologians, therapists, psychologists, metaphysicians, welfare workers, nurses and other people who are professionally involved in questions and situations of life and dead, (Fridsma).

Gleick, James. Chaos: ISBN 0 7 4 9 3 8 6 0 6 1, Vintage, London, 1998. This is a book of science in its purest form translated to chaos. The central topics of the book contents are: the butterfly effect; revolution; life's ups and downs; a geometry of nature; strange attractors; universality; the experimenter; images of chaos; the dynamical systems collective; inner rhythms; chaos and beyond. Fridsma finds this book truly refreshing it shows that all is related to chaos in its purest form. Fridsma can recommend this book to nature-science scientists, biologists, mathematic and astrophysical theoreticians, theologians, psychologists, philosophers, metaphysicians and interested lay-people, (Fridsma).

Goleman, Daniel. Emotional intelligence: ISBN 9 0 2 5 4 9 9 7 3 2: Olympus 2001. Netherlands: (The book is written in Dutch and used quotations are within the dissertation translated freely from out of Dutch by Fridsma): This is a book of psychology. The mean subject is emotional intelligence. The contents topics are: the emotional brain; the nature of emotional intelligence; practice of emotional intelligence; special chances; emotional development. It is a good book well written and it explains the mean subject of emotional intelligence from out of different perspectives related to the human mind. Fridsma can recommend this book of psychology to professionals, students, lay-people and especially theologians, psychologists and therapists next to metaphysicians and other interested scientists, (Fridsma).

Grollenberg, Luc. H. New look at the old book. Elsevier, Amsterdam, Netherlands, 1969: (The book is written in Dutch and used quotations are within the dissertation translated freely from out of Dutch by Fridsma): This is a major book of theology concerning new theological visions in regard to the Old Testament and New Testament. The mean topics within this book are: revolt around Moses; new point of few; history as announcement; story scriptures; the wisdom of the nations within Israel; Daniel; the four Gospels. The book is well written from out of modern point of few. Fridsma can recommend this major book of theology to students, theologians, metaphysicians, philosophers, psychologists, therapists, history professionals and interested lay-people, (Fridsma).

Guralnik, David, B, Webster's, New World Dictionary of the American language second college edition, ISBN 6 0 B 0 5 2 9 0 5 3 2 4 1, William Collins + World

Publishing Co., INC. 1976. This dictionary contains more than 158000 entries. It is more than a standard dictionary, it is also an encyclopaedia. The book is practical in usage for students and non students who want to find some brief information related to the subject one is in search for. Fridsma can recommend this standard dictionary for personal and more professional usage, (Fridsma).

Hampden-Turner, Charles: Maps of the mind: ISBN 9 0 3 2 8 0 4 0 1 4: Rostrum, Haarlem. Netherlands. 1981. (The book is written in Dutch and used quotations are within the dissertation translated freely from out of Dutch by Fridsma): This is a well written constructive psychological science book which contains psychological maps related to major psychological fields and their founders through time. The book gives an overall view of the field of psychology from out these specific constructed mind related maps. It is refreshing and gives one a good insight into psychological structures and phenomena related to human individuals. This book is very useful in relation to applied psychology. It contains: historical religious maps; maps related to psychoanalyse and existentialism; maps related to physiology and brain functions; creative mind maps; psycho-social development maps; communication, language and symbolic maps; cybernetic and psycho-biology maps; paradigm mind maps; myths structure maps. Fridsma can recommend this psychology book to everyone who is professionally involved to people at psychological level of existence, especially theologians, psychologists and therapists next to metaphysicians and other interested scientists and laypeople, (Fridsma).

Harrap: Harrap's standard learners English Dictionary, ISBN 0 2 4 5 5 3 9 8 4 0. Harrap Books LTD, 1980. This fine book is an English all learners completely modern dictionary. The book is easy to read and easy to use for study and other task purposes. Fridsma can recommend this book to English learning learners and to people who are in need of knowledge, (Fridsma).

Harth, Erich. Brain and spirit: How the brain makes a mind: ISBN 9 0 5 5 2 6 0 2 7 7, Bodini 1995 (This book is written in Dutch but originally in German). (The book is written in Dutch and used quotations are within the dissertation translated freely from out of Dutch by Fridsma): This is a book where the mean subject of study is determined by its subjects the brain and the mind. Harth unites the biological brain with a united consciousness. The book is a mixture of science and philosophical integration to understand these mean subjects in relation to its true meaning and purpose in relation to one self and one’s own universe of mind and brain. Fridsma recommends this book to students and researchers who wants to understand the complex processes related to brain and mind related functioning, (Fridsma).

Haught, John F. Responses to 101 Questions on God and Evolution: ISBN: 0 8 0 9 1 3 9 8 9 8, Paulist Press. 2001. Haught had written a book in which God and evolution where the subjects of research by means of topic focused sharp key questions in order to get answers and to inform the reader of the developments and facts related to God and related to evolution. Fridsma can recommend this book to interested students and theologians who want to know more about the relation between God and evolution, (Fridsma).

Hawkin, Stephen: A brief history in time. ISBN 0 5 5 3 3 4 6 1 4 8, Bantam Books 1990. Hawking writes about quarks and other exotic particles, the early universe, the Big Bang but also about time and space, relativity, singularity, the origin and fate of the universe, the expanding universe etcetera. The book is theoretical as well as practical written to come to a greater understanding of the ins and outs of the universe in relation to the total cosmos and the natural power and magnitude of the total cosmos and its parts. One needs to see the complexity of the universe but also its beauty and significance. Hawkin has realistic theoretical concepts in relation to the universe which goes beyond the common knowledge of the average individual but when studied carefully then one could understand the impact of Hawkin's vision and concepts in relation to the universe and his understanding of God. The book is recommended to cosmos interested professionals and students or laypeople, (Fridsma).

Heinemann, Fritz. Philosophy at new roads: Aula, Uitgeverij Het Spectrum, Utrecht, Netherlands 1963: (The book is written in Dutch and used quotations are within the dissertation translated freely from out of Dutch by Fridsma): This is a book of philosophy. This book is originally written in German, entitled: 'Jenseits des Existentialismus'. This is a major book of philosophy in search of answers and God. The book is originally written in 1957. This book is focused on God in relation to man and religion it passes nihilism and centres existentialism related to God. Fridsma can recommend this well written book to: students, philosophers, theologians, metaphysicians, psychologists and interested lay-people, (Fridsma).

Hodson, Geoffrey: Unity with divine consciousness. Uitgeverij Driehoek, Amsterdam. Netherlands. Unknown date of print: (The book is written in Dutch and used quotations are within the dissertation translated freely from out of Dutch by Fridsma): This is a free catholic theology book written by a priest of the free Catholic Church and a successful pupil of Bishop Leadbeater. The book analysed the church, Christianity and the purpose of the church. It is a well written book. Fridsma can recommend this book to students, theologians, metaphysicians, psychologists, philosophers and the interested lay-people, (Fridsma).

Johnson, Robbert A. and Ruhl Jerry M. Contentment, a way to true happiness: ISBN 0 0 6 2 5 1 5 9 2 6: Harper SanFrancisco 1999. This is a fine written book about contentment in relation to modern life and living. The book focused at multiple situations we had to deal with in life and teaches us how we could bend all in relation to true happiness. Fridsma can recommend this book to metaphysicians, social workers, psychologists, students and interested people, (Fridsma).

Jone's, Steve. The language of the genes: ISBN 9 0 5 5 2 6 0 1 2 6: Bv Uitgeverij De Kern/Uitgeverij Bodoni, Baarn, Netherlands 1994. (This book is written in Dutch but originally it was written in English). (The book is written in Dutch and used quotations are within the dissertation translated freely from out of Dutch by Fridsma): This interesting book is a mixture of biology, history and evolutionary effects related to mankind. The book is well written and shows us the importance of evolution in relation to development and transformation from out of human perspective. Fridsma can recommend this great book to students and to biologists, psychologists, philosophers, theologians, metaphysicians, history professionals, sociologists, social-workers and interested lay-people, (Fridsma).

Jung, Carl Gustav. Man and his symbols: ISBN 9 0 6 0 6 9 3 3 9 6, Lemniscaat, Rotterdam 1966. Netherlands, (This book is written in Dutch but originally in German and English). (The book is written in Dutch and used quotations are within the dissertation translated freely from out of Dutch by Fridsma): This is a book in whish Jung finished his article: "The approach of the unconsciousness", just before he died. Jung worked within this book together with his nearest co workers who all writes their own articles. The book contains all key ideas of Jung which are represented to the public ad a less difficult level to understand. It contains his most important ideas about dreams, the collective unconsciousness, archetypes and so on. The book stands in relation to man and its symbols as the title suggests. Fridsma who is specialised in Analytical Therapy of Jung can recommend this book for study and orientation purposes in relation to individual human beings to gain knowledge in relation to their psychological functioning and motives related to their conscious and unconscious behaviour, (Fridsma).

Keller, Werner. The bible is right at all. 4th edition H.J. Paris Amsterdam 1956 Netherlands, (This book is written in Dutch but originally in German). (The book is written in Dutch and used quotations are within the dissertation translated freely from out of Dutch by Fridsma): This book proves by scientifically research that the bible is right. It combines historical facts from out of historical research with archeologically and scripture research. The empirical evidence placed the bible

and its mean contents in a historical perspective so that one can study the biblical Old and New Testament events in relation to historical true happenings and timelines. This book is a must for theological students, metaphysicians and interested biblical or historical laypeople, (Fridsma).

Kelley, Kevin, W. The home planet: ISBN 0 2 0 1 1 5 1 9 7 9, Addison Wesley Publishing Company. This is a book that shows us our planet Earth seen from out of space; one will see Earth's surface by means of pictures taken by mostly American and Russian Astronauts and cosmonauts accompanied by related commentary of the directly involved astronauts and cosmonauts. The book shows 150 high quality big format detailed photo's which presents us a precious bleu planet which conducts multiple life forms within her flora and fauna. Fridsma found this book needful to show and integrate within this dissertation in order to make his statement that planet Earth from out of its evolutionary pathway and context seen is to precious to pollute, waste and destroy. Our home base planet Earth is an evolutionary product, evolutionary developed in time and space from out of matter related to the evolutionary Oer processes of the General Oer Dimension, God and later, evolutionary determined, on life from out of its basic forms. Earth is the home base of our human race and species and this book shows us our planet seen from out of space, (Fridsma).

Kirkwood, Annie. Mary's message to the world: ISBN 0 7 4 9 9 1 4 9 0 4, Piatkus, London, 1995. This book is written by an exceptionally woman who is also a retired nurse, who gained into her mind visions of the Virgin Mary. Based on the visions of Kirkwood is this book written for the Christian world. The book is refreshing and truly interesting. Fridsma can recommend this book for metaphysical and theological students and professionals who look further beyond the frontiers of traditional theology. The book could be also interesting for transpersonal psychology professionals from out of their point of view, (Fridsma).

Klok P.A.A., Klok-Donker, H.E., Eeelink Klok, C.W.M: Little medical dictionary. ISBN 9 0 3 1 3 1 0 1 2 3. Bohn, Scheltema & Holkema. Utrecht, Netherlands. 1989. (The book is written in Dutch and used quotations are within the dissertation translated freely from out of Dutch by Fridsma): This is a scientific medical dictionary with more than 16500 entries. The dictionary is written for medical practise and study purposes. Fridsma can recommend this book for students, physicians, therapists, nurses, complementary therapists and other professionals as psychologists and social-workers, (Fridsma).

Leadbeater, C.W: The science of the sacraments: Uitgeverij W. N. Schors, Amsterdam, Netherlands. 1924. (Unknown date reprint). (The book is written in

Dutch and used quotations are within the dissertation translated freely from out of Dutch by Fridsma): Leadbeater was born in 1847 and died in 1934; he was an English preacher and later the leader of the Esoteric school and founder of the free-Catholic Church. This book is a practical book that gives scientific insight in relation to sacraments and theology. It is a complete review in regard to sacraments concerning the Catholic Church. The mean topics are: the sacraments; help sources related to the sacraments; other services of the church. Fridsma can recommend this major book to theologians, preachers and metaphysicians who are willing to orient themselves in regard to the Catholic Church of Christianity or those who are professionally related to the Church, (Fridsma).

Leaky, Richard E.: The making of mankind. Book Club Associates, London. 1981. This is a book of science in which evolution in relation to mankind is the centre point of focus. It is a well written book with fine conclusions. One can see how evolutionary pathways come visible and how difficult it is to do scientific research and finding evidence. Fridsma can recommend this book to students and professionals who are interested in human evolution and he recommends this book especially to theologians and metaphysicians to study human evolution because evolution is an act of God, (Fridsma).

Levi H. Dowing. The Aquarian Gospel of Jesus the Christ: ISBN 0 8 7 5 1 6 1 6 8 5, Devorss & Co Publishers 1988. The Aquarian Gospel of Jesus the Christ written by Levi who lived from May 18th 1844 to August 13th 1911, is an non traditional Biblical cannon related gospel. The full title of this book is: The Aquarian Age Gospel of Jesus the Christ of the Piscean Age. By reading the book one can actually see and follow Jesus through time of his life, development, works, death and after death. Of great importance in relation to his teachings in relation to evolution is his travel and being in India. (This is a hypotheses of the author, note Fridsma). Levi gives his free and refreshing interpretation of Jesus within his gospel of Jesus the Christ. Fridsma can recommend this gospel for supplemental theological and metaphysical study and research. It is a well written gospel which set the Christ consciousness for mankind which complete the New Testament's records related to his first 18 years which were important for Jesus because it was a time of study, travelling and primary development of the Christ consciousness within Jesus himself, (Fridsma).

McKibben, Bill. The end of nature: ISBN 0 1 4 0 1 2 3 0 6 7; A Penguin Book. McKibben let us see that nature is fragile and how nature is altered under influence of actions of humans, technological development and science and that these negative influence of this actions results to negative ecological development which accumulates in our present timeline already at disastrous level. McKibben

writes logical and straight to the points so everyone can feel the impact of this book so one can see that nature is very fragile and that interference by us has already altered our ecological system so we should face the naked consequences of our actions not only to our selves but also to God, (Fridsma).

McRae, Hamish. The world in 2020: ISBN 0 8 7 5 8 4 7 3 8 2: Harvard Business School Press. Boston, Massachusetts. 1996. This is a book of economics, applied economics in relation to development prognoses which concern the world at global level related to predictions for 2020. The book gives clear analyses and visions in regard to future global world development from out of economic perspective seen. The book has as content mean topics: where the world stands now; the forces for change; the world in 2020. This is a well written book. Fridsma can recommend this book to interested lay-people, students and professionals from out of the fields of economics, psychology, theology, philosophy, social-work, sociology, (Fridsma).

Moore, Keith. L. The developing human clinically oriented embryology. ISBN 0 7 2 1 6 6 4 7 2 5, Saunders Company.1982. This medical book is important to understand the development of the human from the fertilization stage till the stage of birth. The book describes all stages, non complications and complications. Fridsma can recommend this book to students and professionals who are involved with human beings to come to a greater understanding of the human being during its development at embryonic level and the moment of birth, (Fridsma).

Nave, Orville, J. Nave's Topical Bible: ISBN 0 8 0 2 4 5 8 6 0 2: Moody Press, Chicago, USA. This is an extensive traditional Old Testament and New Testament Bible related dictionary with more than 20000 topics, sub topics and references in relation to the holy books of the Old and New Testament. This masterpiece of a book is a must have for theological and metaphysical students and scientists for research and study purposes, (Fridsma).

New International Version: Old Testament. 1996. The Old Testament is related to the books: Genesis; Exodus; Leviticus; Numbers; Deuteronomy; Joshua; Judges; Ruth; 1 Samuel; 2 Samuel; 1 Kings; 2 Kings; 1 Chronicles; 2 Chronicles; Ezra; Nehemiah; Esther; Job; Psalms; Proverbs; Ecclesiastes; Song of Solomon; Isaiah; Jeremiah; Lamentations; Ezekiel; Daniel; Hosea; Joel; Amos; Obadiah; Jonah; Micah; Nahum; Habakkuk; Zephaniah; Haggai; Zechariah; Malachi; It shows biblical Old Testament canon which can be studied to understand the biblical time period before the New Testament and the O.T . relation of the nation of Israel to God. The O.T. is totally focused on the relation of the Jews with God and the interpretation of the Jewish law of the commandments in relation to God. The

O.T. shows us also historical and poetical chronicles related to the biblical history of the Jews next to metaphoric and symbolic phrases. From out of theological and metaphysical point of few seen, the O.T. is important to study by theological metaphysical oriented researchers and students to see the true nature of the bound of God with Israel, (Fridsma).

New Testament: Good News Edition; Bible society; ISBN 0 5 6 4 0 4 0 8 1 9. The New Testament displays from out of its holy canon the gospels of Matthew, Mark, Luke, John, Acts, Romans, 1 Corinthians, 2 Corinthians, Ephesians, Philippians, Colossians, 1 Thessalon, 2 Thessalon, 1 Timothy, 2 Timothy, Titus, Philemon, Hebrews, James, 1 Peter, 2 Peter, 1 John, 2 John, Jude and Revelation. The New Testament is focused on life, work, dead and after-dead of Jesus of Nazareth (which is the greatest of all metaphysical theological teachers of all time and is related to Christ consciousness). This statement is a special note made by Fridsma. The New Testament is related to beliefs and statements related to Christianity as fundamental scripture of the Christian Church in general, (Fridsma).

Nietzsche, Friedrich. Idols twilight. ISBN 9 0 2 9 5 3 1 5 1 7. Uitgeverij De Arbeiderspers. Amsterdam, Netherlands. 1997. (The book is written in Dutch and used quotations are within the dissertation translated freely from out of Dutch by Fridsma): This book originally called “Götzendämerung”, is written in 1886. It is a philosopher book in which Nietzsche attacks the idols of his time as Christianity, feminism, nationalism and so on. Fridsma can recommend this book to students, theologians, metaphysicians, philosophers and psychologists who want to understand the vision of Nietzsche in regard to idols, (Fridsma).

Obbink H. Th. and Brouwer A.M.: Introduction to the bible. A. W. Sijthoff’s Uitgeversmij N.V., Leiden Netherlands. 1943. (The book is written in Dutch and used quotations are within the dissertation translated freely from out of Dutch by Fridsma): This theological science book contents as mean topics: historical overview; the old culture; the background of the New Testament; scriptures of the New Testament; the content of the New Testament. The book begins with the Old Testament and constructively builds its relations to the New Testament. Within the New Testament, theological statements will be analysed and worked out within clear conclusions. Fridsma can recommend this book for students, theologians, metaphysicians, history professionals, psychologists and interested lay-people, (Fridsma).

Oxford.: The Oxford illustrated dictionary, second edition, Book Club Associates London, 1980. This second edition is revised by Dorothy Eagle. This is a

dictionary for general and study purposes. It contents a wide range of subjects for quick references. Fridsma can recommend this book for students and interested people, (Fridsma).

Picknett, Lynn. Prince, Clive. The Templar Revelation, ISBN 0 6 8 4 8 4 8 9 1 0, Touchstone.1998. This book is partly written from out of Gnostic perspective. It revealed historical pathways based on research and partly subjective visions of the writers. The mean subjects are: the treats of heresy and the web of truth. The book is related to Freemasons, the Cathars, Knights Templar, biblical Gnostics and so on. One needs to study the book with a critical eye to see the findings and conclusions within their real context and perspective. Fridsma finds the book intriguing and interesting, he can recommend this book to students, researchers and all who is willing to look beyond common knowledge and who are open minded and can be objective, to the presented facts within the book to gain knowledge and understanding. Although the book is hypothetical, it gives information for interesting debate, (Fridsma).

Pino, Ronald. Self-confidence: ISBN 9 0 6 1 3 4 3 3 6 4. Uitgeverij Bigot & van Rossum B.V. Baarn, Netherlands. 1989. (The book is written in Dutch and used quotations are within the dissertation translated freely from out of Dutch by Fridsma): This is a book of psychology. The book is related to the subject of self-confidence. The book is guided by practical psychological exercises to gain personal consciousness about oneself and self-confidence. The book contains also some critics about some institutions. It is a good book with lots of practical examples. Fridsma can recommend this book to students, psychotherapists, psychologists, social-workers, theologians, metaphysicians and interested lay-people. The book provokes interesting discussion, (Fridsma).

Playfair, G. L. and Hill, S. In the ban of the Universe, cosmically influences on at man. ISBN 9 0 1 0 0 2 4 1 8 0; Elsevier Nederland B.V. Amsterdam. Netherlands. (The book is written in Dutch and used quotations are within the dissertation translated freely from out of Dutch by Fridsma): 1979. This is a science book in which man stays in relation to the universe and its influence on himself as living human being. The book is not occult, only the scientific facts are relevant. The book is concentrated on the background, foreground, life-rhythms and of what is beyond the frontiers related to man, the universe and its influence on man and science. Fridsma can recommend this book for researchers, students and interested lay people in the fields of physics, medicine, theology, metaphysics, philosophy and psychology to come to a greater understanding of science and scientific progress in relation to mankind, (Fridsma).

Popper, Karl. R. Quantum theory and the schism in physics, ISBN 0 4 1 5 0 9 1 1 2 8: Routledge, London and New York. 1992. This book is a book in which the central point of focus is the quantum theory and its relation to physics in general. Book topics are: introductory comments and quantum theory and the schism in physics. Several historical metaphysical and scientifically theories and program systems will pass the revue presented as scientific explanation and philosophical thoughts in regard to the universe and the reality of physics and quantum physics. Fridsma can recommend this book to students, professionals and researchers who are committed to truth and the universe, (Fridsma).

Progroff, Ira. At a journal workshop: ISBN 0 8 7 9 4 1 0 0 6 X: Dialogue House Library, New York. 1984. This is a book of applied psychology which is a mixture of theory and practice from out of individual self integrating exercises. The book is refreshing and focused on self-development and grows from out of psychological, religious and philosophical integrated point of few. Fridsma can recommend this book to students, therapists, psychologists, theologians, philosophers and interested lay-people, (Fridsma).

Redfield, James and Adrianne, Carol: The Celestine prophecy an experiential guide. ISBN 0 4 4 6 6 7 1 2 2 3: Warner Books. New York. 1995. This is a book in which the system of the Celestine prophecy (Redfield), is worked out for practical purpose related to spiritual growth. The mean purpose is that one should increase one's own spiritual ability by using the system. The book is also integrated with spiritual life related literature (Adrianne). Fridsma can recommend this book to metaphysical students and professionals as well as to therapists, psychologists and theologians and other interested people, (Fridsma).

Remen, Rachel. Naomi. Kitchen Table Wisdom, ISBN 0 3 3 0 3 5 1 5 3 2. Pan Books. 1996. This is a fine book that is based on stories from out of life itself. The book gives us the feeling of how precious life really is. It displays life related wisdom. Remen explained in her way: the life force, judgement, traps, freedom, opening the heart, embracing life, live and help live, knowing God, Mystery and awe. Fridsma recommends this book to everybody, (Fridsma).

Ryan, Alan. The philosophy of social explanation: ISBN 0 1 9 8 7 5 0 2 5 0: Oxford University Press, Oxford, New York. 1990. This is a book of philosophy, the first print dated from 1973. This is a well written major book with contributions of several authors. The main topics of its contents are: the idea of social science; reason and ritual; bringing man back in; function and cause; ideal types and historical explanation; social facts; methodological individualism reconsidered; assumptions in economic theory; neutrality in political science; is a

science of comparative politics possible?; what is structuralism; problems of interpretive sociology. Fridsma can recommend this fine book to students, philosophers, social-workers, psychologists, theologians, sociologists, other professionals and interested lay-people, (Fridsma).

Ryborz, Heinz. Discover the slumbering forces of the mind: ISBN 9 0 3 2 5 0 1 3 0 5. De Kern, Baarn. (The book is written in Dutch and used quotations are within the dissertation translated freely from out of Dutch by Fridsma): 1981. This is a book that is an integration of applied psychology, meditation and the mind. One learns to understand one's own mind and the possibilities of how to use its potential by means of meditation. Fridsma can recommend this book to psychology, theology, philosophy and metaphysical students and professionals who studied the mind and its potentials, (Fridsma).

Sagan, Carl, Cosmos, ISBN 9 0 2 6 9 4 8 2 3 9. H & W: Unieboek BV, (Netherlands) 1981 (This book is written in Dutch but originally in English). (The book is written in Dutch and used quotations are within the dissertation translated freely from out of Dutch by Fridsma): This major book gives an explanation, at basic level, of the complete universe of the cosmos from out of a journey in which one through time travels throughout the universe from its origin till the far future. Sagan shows his vision on the future but takes one also at the journey from out of the book down on earth through history. Sagan shows the cosmic ocean and brings one to the ancient library of Alexandrie in Egypt before it was destroyed, he tells about the harmony of the worlds, travelling trough time and space, the life of stars, the Encyclopedia Galctica etcetera, and refer also to Earth. This is because of its precious beauty as bleu planet crowded with multiple life forms. The book is also beautifully illustrated so one can experience the greatness of the cosmos. The book is written for the average individual who wants to learn more about the cosmos from out of a journey through time and space focused at the future to explore the stars and the cosmos of our own galaxy and to gain knowledge about the magnitude of the cosmos. The book is recommended to interested professionals and lay-people, (Fridsma).

Seligman, Martin. E. P. Authentic Happiness ISBN 0 7 4 3 2 2 2 9 8 9. Free Press. 2002. This is a great psychology integrated book that shows one how to gain happiness at personal level of one's being. The book is based on extended research and has as mean topics: positive emotion, strength and virtue and in the mansions of life. The book shows positive psychology which can be studied and integrated into one's personal life so one can change into a more positive directed human being, Fridsma can recommend this book to students and professionals

who works within welfare services, religion, health services and so on to help troubled individuals, (Fridsma).

Selms, A.: God and man: Uitgeverij Ploegsma, Amsterdam, Netherlands. 1968. 10th renewed print. (The book is written in Dutch and used quotations are within the dissertation translated freely from out of Dutch by Fridsma): This is a well written book of theology related to the bible. Its topics are related to the Old Testament and New Testament. The book can be used for catechism and study. Fridsma can recommend this book for students, theologians, metaphysicians, philosophers, psychologists and interested lay-people, (Fridsma).

Shepherd, Peter. Transforming the mind: 2001: E-book: Copy rights: Peter Shepherd 1994-2001. This is a well written major book of psychology. The main topics related to the contents are: Background Psychology; Reversal Theory & the Split Brain; The Open Focus State; Awakening; Discovery of the Higher Self Meta-Programming. Fridsma finds the book refreshing and hone'st in its purpose to understand the human being from out of the point of few of transpersonal psychology of wholeness. Transpersonal Psychology is a synthesis of all known systems of personal enhancement; a basket of all the most workable techniques of growth therapy, continuously added to as new methods and ideas are carefully evaluated. In this context, many students' learning experiences over 25 years and considerable further research and development of our own, has enhanced Transformational Psychology as practiced on The Insight Project to the point where it has become one of the world's most effective and far reaching systems of mind/brain/ consciousness enhancement. (Shepherd P7). Fridsma can recommend this book to: students, therapists, counselors, social-workers, psychologists, theologians, metaphysicians and interested lay-people, (Fridsma).

Straub, Gail. The rhythm of compassion: ISBN 1 8 8 5 2 0 3 8 3 7: Tuttle Publishing, Journey Editions, Boston, Massachusetts. 2000. This is a book which is well written and related to metaphysical theology. The key point is that one has to emerge with God to come in line with one's self and one's natural environment and society. The book is of interest for students, metaphysicians, theologians, philosophers, psychologists, social-workers and interested lay-people, (Fridsma).

Stryer, Lubert: Biochemistry: International student edition. Third edition: ISBN 0 7 1 6 7 1 9 2 0 7. Freeman and Company, New York.1988. This book gives one a general understanding of what biochemistry seen as a scientific research-field really meant and what implications biochemical research can have at integrated level of science. Biochemistry is a very complicated but interesting field for multiple scientific entries in for example the medical and the agricultural world.

The mean subjects within the book are: molecular design of life; protein conformation, dynamics and function; generation and storage of metabolic energy; biosynthesis of macromolecular precursors; genetic information; molecular physiology. Fridsma can recommend this science book for students, physicians, orthomolecular therapists and researchers who have an interest in biochemistry as well as the interested laypeople, (Fridsma).

Thieme, J. G. The ideological ape, ISBN 9 0 0 3 9 7 2 8 0 X: Thieme - Zutphen 1980 (Netherlands).(This book is written in Dutch but originally in German). (The book is written in Dutch and used quotations are within the dissertation translated freely from out of Dutch by Fridsma): This is a very intelligent well written book where evolution and its effects on humans are integrated with deep philosophical research to understand the nature of the human being and its ideology. Fridsma declares this major book as a must have for students and science researchers within the fields of human science who wants to seek truth and understanding, (Fridsma).

Thurlow, Gilbert. Biblical myths and mysteries, ISBN 0 7 0 6 4 0 3 8 5 1: Octopus Books, London. 1974. This book contents the Genesis stories; the first Israelites; the Exodus from Egypt; the rise of Israel; the prophets; the life of Jesus Christ; Jesus Christ and the church; the future. This is a fine and illustrated book which Fridsma can recommend to Theology students and professionals next to metaphysicians and interested lay-people, (Fridsma).

Wapnick, Kenneth: Forgiveness and Jesus. ISBN 0 9 3 3 2 9 1 1 3 2: Foundation for a course in miracles. 1994. This book is an integration of psychology and theology from out of Christian point of few written. The mean subjects within the book are: the dynamics of the ego, the meaning of forgiveness, forgiveness of injustice, the meaning of love and sexuality, conclusion: faith, prayer and forgiveness, New Testament teachings, Apostleship. Fridsma can recommend this book to Christian oriented students, therapists, theologians and metaphysicians, (Fridsma).

Webster: The New International Webster's comprehensive Dictionary of the English language 1996 edition; ISBN 1 8 8 8 7 7 7 0 0 1 Deluxe, Trident Press International, This book is an extended international dictionary of the English language under copy rights of the J.G. Ferguson Publishing Company. The book contents for example the Webster dictionary, grammar and usage handbook, business law, business math, business letter writing, several glossary's, biographies, quotations dictionary and a spelling dictionary. The book contains brief general knowledge from out of dictionary and business style written and processed. The

International Webster's comprehensive Dictionary of the English language 1996 edition could be recommended for students and professionals who seek general knowledge to process within their fields of interest, the book could be recommended to interested people who need to seek sources of knowledge, (Fridsma).

Whitmont, Edward C. Return of the Goddess. ISBN 1 8 5 0 6 3 0 7 8 X: Arkana, London. 1987. This book is focused on a female concept of God called the Goddess, it described the modern dilemma; consciousness in evolution; the patriarchal myths; a myth for our time; and a vision for a new age. Whitmont is an Analytical Therapist focused on Jung just as Fridsma professionally is. Whitmont shows us how we can remodel the traditional traditions and role patrons between man and woman by changing our point of focus at primary level of spirituality which needs to be directed to the Goddess to take its effect. Fridsma finds this a refreshing book written from out of a modern Jungian psychological approach and basic concept. He can recommend this book to metaphysicians, philosophers, theologians, psycho therapists and students who want to know more about the famine Goddess concept in relation to spirituality, (Fridsma).

Wilber, Ken. The spectrum of consciousness: ISBN 0 8 3 5 6 0 4 9 3 4, A Quest Book. (1977-1985). This book is focused on consciousness, which is a mixture of Eastern and Western beliefs next to philosophical, psychological, science and theological point of views which are integrated within the concept of reality. The mean topics are: evolution; involution. It is a sophisticated book to read which Fridsma can recommend to students and professionals who are focused on consciousness, in special theologians and scientists who want to look beyond the common of reality, (Fridsma).

Wilber, Ken. Eye to Eye: The quest for the new Paradigm: ISBN 0 3 8 5 1 8 0 3 6 5. Anchor Press, Doubleday. 1983. This book breaks the common frontiers of logic to reach out beyond the narrow limitations of common science to proclaim the new paradigm which gives us a better and more logic view of multidisciplinary synthetic understanding. Visions about consciousness and transpersonal psychology will be explained from out of the unorthodox new paradigm. Wilber's book is refreshing and straight to the point. The book contains as major topics: eye to eye; the problem of proof; a mandalic map of consciousness; development, meditation and the unconsciousness; physics, mysticism, and the new holographic paradigm; reflections on the new age paradigm (interview); the pre and trans fallacy; legitimacy, authenticity and authority in the new religions; structure, state and self; the ultimate state of consciousness. Fridsma can recommend this refreshing book from the eighties

which is still actual, to transpersonal psychologists, therapists and counsellors next to pastoral counsellors, theologians, metaphysicians and students who are willing to integrate spirituality and transpersonal concepts of thinking and working into their own field of profession (or to be field of profession), (Fridsma).

Wilber, Ken. Quantum Questions, ISBN 0 3 9 4 7 2 3 3 8 4, New Science Library. 1985. Within this book Wilber writes in a mystical way about a selection of the world's greatest physicists. He writes about Heisenberg, Schroedinger, Einstein, De Broglie, Jeans, Planck, Pauli and Eddington. These physicists posses all a professionally integrated sense for mysticism, that's why Wilber made this personal selection. Wilber produced a fine book of philosophical logic focused on mystically and scientifically thinking in which he also integrates his own personalized religious and spiritual beliefs related to humanity. Fridsma can recommend this book to all who are interested in physics, mystics and religion from out of an integrated perspective that goes beyond one's personal thinking and which is related to transpersonal integration at spiritual level of the universe, (Fridsma).

Wilson, Colin. Mysteries: ISBN 0 3 4 0 1 6 1 6 1 2: Hodder and Stoughton. London 1978. This is a book which contents are related to mysteries related to paranormal phenomena, extraordinary discoveries, the occult and the supernatural. It is an attempt to write the principles of psychic science. The writer presents many cases related to the topic subjects and has don some fine research to complete this cases and to bundle them and represents the results within this book. Fridsma can recommend this book for case study related to parapsychology and for study of extraordinary phenomena. The book is also recommended to psychologists, theologians, metaphysicians, parapsychologists and interested laypeople, (Fridsma).

Wilson, Stephen, The Book of the mind, ISBN 1 5 8 2 3 4 2 5 8 X, Bloomsbury 2003. This is a book of psychology which contents behold articles related to philosophers, literature writers, and psychotherapist's etcetera like Descartes, Tolstoy, Freud and Jung. The book of the mind is a book of mind related thought processes from out of the past till the present with as topics: perception, memory, emotion, thought, consciousness and the self. The human mind is the centre point of focus which will be philosophically and scientifically analysed. Fridsma recommends this mind related book to metaphysical oriented researchers and students to come to a deeper sense, meaning and understanding of the mind seen from out of its natural perspective in relation to human beings, (Fridsma).

Winkler Prince Pocket Encyclopaedia: ISBN 9 0 1 0 0 4 4 0 5 X: Uitgerversmaatschappij Elsevier. Amsterdam, Netherlands. 1983. (The books are written in Dutch and used quotations are within the dissertation translated freely from out of Dutch by Fridsma): This is a bundle of 10 books which as encyclopaedia contains general information of al category of knowledge. Fridsma can recommend this encyclopaedia to interested people, students and professionals who need to have access to quick source-full general information as knowledge source to integrate for their own purposes, (Fridsma).

Wolinsky, Stephen, Quantum Consciousness, ISBN 0 9 6 2 6 1 8 4 8 9, Bramble Books. Conneticut. 1993. This is a refreshing book in which Wolinsky explains his system of quantum psychology related to quantum consciousness and quantum exercises. He integrates science with Eastern and Western psychological and philosophical concepts based on extended research. Some topics within the book are the basics of quantum consciousness; the relation to energy; the time continuum, going beyond ordinary reality and the nature of consciousness. This book is a mixture of theory and practice so one can experience the nature of quantum psychology effects on oneself if one is willing to follow the guidelines within the book. Fridsma finds this book refreshing and the integrated exercises a must to do if one wants to improve and gain consciousness in relation to oneself from within oneself. Fridsma can recommend this book for students, therapists, psychologists, health, pastoral and welfare workers next to other interested individuals who want to experience the benefits of Wolinsky's system of quantum psychology, (Fridsma).

Chapter 3: Findings:

This chapter integrates Old Testament and New Testament verses next to scientific nature study and psychological concepts in relation to evolution, science, theology and mankind. It is a mixture of concepts related to the General Oer Dimension and the 14 basic theses as formulated by Fridsma within the introduction chapter. We will explore different concepts at different level of subject related presentation within this Findings chapter. These concepts are related to development in general and development of mankind and the individual person in special as seen from out of evolutionary point of few and related to metaphysically generated mental mind processing. All is focused and metaphysically integrated from out of the concept of transformation in regards to the General Oer Dimension and thus of God as origin of all that is, was and will be, and as related power source at infinite level of energetic existence of all that is within the cosmic universe at present, past and future timeline. As explained we will study the subject of evolution, transformation and metaphysical theology next

to related fields and subjects of interest in order to gain knowledge and understanding in regards to the General Oer Dimension doctrine developed by Fridsma.

3.a) Genesis 1, 2 and 3: Fridsma will quote from the original written text of Genesis 1, 2 and 3 from out of the bible's Old Testament which will be integrated with some brief notes of himself. The purpose of the original quotations is that one could cross examine the original quotations with Fridsma's metaphysical beliefs, general and special statements as point of few in relation to Genesis 1 and 2 the book of creation and Fridsma's mean thesis and doctrine, the General Oer Dimension or G.O.D. which will be presented as God in a original natural form and seen as an absolute entity. Genesis 3 the book of the fall of paradise is of great importance to study at metaphysical theological level in order to philosophically see and understand how mankind was set free by losing paradise.

Genesis 1:

Genesis 1 verse 1 and verse 2, note Fridsma: The beginning of Creation (symbolic evolution part 1):

1 In the beginning, God created the heavens and the earth.

2 The earth was without form and void, and darkness was over the face of the deep. And the Spirit of God was hovering over the face of the waters.

Genesis 1 verse 3 to 31, note Fridsma: The six days of creation (symbolic evolution part 2):

3 And God said, "Let there be light," and there was light.

4 And God saw that the light was good. And God separated the light from the darkness.

5 God called the light Day, and the darkness he called Night. And there was evening and there was morning, the first day.

6 And God said, "Let there be an expanse in the midst of the waters, and let it separate the waters from the waters."

7 And God made the expanse and separated the waters that were under the expanse from the waters that were above the expanse. And it was so.

8 And God called the expanse Heaven. And there was evening and there was morning, the second day.

9 And God said, "Let the waters under the heavens be gathered together into one
place, and let the dry land appear." And it was so.

10 God called the dry land Earth, and the waters that were gathered together he
called Seas. And God saw that it was good.

11 And God said, "Let the earth sprout vegetation, plants yielding seed, and fruit
trees bearing fruit in which is their seed, each according to its kind, on the earth."
And it was so.

12 The earth brought forth vegetation, plants yielding seed according to their own
kinds, and trees bearing fruit in which is their seed, each according to its kind.
And God saw that it was good.

13 And there was evening and there was morning, the third day.

14 And God said, "Let there be lights in the expanse of the heavens to separate the
day from the night. And let them be for signs and for seasons, and for days and
years,

15 and let them be lights in the expanse of the heavens to give light upon the
earth." And it was so.

16 And God made the two great lights -the greater light to rule the day and the
lesser light to rule the night -and the stars.

17 And God set them in the expanse of the heavens to give light on the earth,

18 to rule over the day and over the night, and to separate the light from the
darkness.
And God saw that it was good.

19 And there was evening and there was morning, the fourth day.

20 And God said, "Let the waters swarm with swarms of living creatures, and let
birds fly above the earth across the expanse of the heavens."

21 So God created the great sea creatures and every living creature that moves,
with which the waters swarm, according to their kinds,
and every winged bird according to its kind. And God saw that it was good.

22 And God blessed them, saying, "Be fruitful and multiply and fill the waters in
the seas, and let birds multiply on the earth."

23 And there was evening and there was morning, the fifth day.

24 And God said, "Let the earth bring forth living creatures according to their
kinds-livestock and creeping things and beasts of the earth according to their
kinds." And it was so.

25 And God made the beasts of the earth according to their kinds and the livestock

according to their kinds, and everything that creeps on the ground according to its kind. And God saw that it was good.

26 Then God said, "Let us make man in our image, after our likeness. And let them have dominion over the fish of the sea and over the birds of the heavens and over the livestock and over all the earth and over every creeping thing that creeps on the earth."

27 So God created man in his own image, in the image of God he created him; male and female he created them.

28 And God blessed them. And God said to them, "Be fruitful and multiply and fill the earth and subdue it and have dominion over the fish of the sea and over the birds of the heavens and over every living thing that moves on the earth."

29 And God said, "Behold, I have given you every plant yielding seed that is on the face of all the earth, and every tree with seed in its fruit. You shall have them for food.

30 And to every beast of the earth and to every bird of the heavens and to everything that creeps on the earth, everything that has the breath of life, I have given every green plant for food." And it was so.

31 And God saw everything that he had made, and behold, it was very good. And there was evening and there was morning, the sixth day.

Genesis 2:

Genesis 2 verse 1 to 3, note Fridsma: The seventh day, the day God rests (symbolic day of rest):

1 Thus the heavens and the earth were finished, and all the host of them.

2 And on the seventh day God finished his work that he had done, and he rested on the seventh day from all his work that he had done.

3 So God blessed the seventh day and made it holy, because on it God rested from all his work that he had done in creation.

Genesis 2 verse 4 to 25, note Fridsma: The creation of male and female (symbolic evolutionary first human beings):

4 These are the generations of the heavens and the earth when they were created, in the day that the LORD God made the earth and the heavens.

5 When no bush of the field was yet in the land and no small plant of the field had yet sprung up -for the LORD God had not caused it to rain on the land, and there was no man to work the ground,

6 and a mist was going up from the land and was watering the whole face of the ground-

7 then the LORD God formed the man of dust from the ground and breathed into his nostrils the breath of life, and the man became a living creature.

8 And the LORD God planted a garden in Eden, in the east, and there he put the man whom he had formed.

9 And out of the ground the LORD God made to spring up every tree that is pleasant to the sight and good for food. The tree of life was in the midst of the garden, and the tree of the knowledge of good and evil.

10 A river flowed out of Eden to water the garden, and there it divided and became four rivers.

11 The name of the first is the Pishon. It is the one that flowed around the whole land of Havilah, where there is gold.

12 And the gold of that land is good; bdellium and onyx stone are there.

13 The name of the second river is the Gihon. It is the one that flowed around the whole land of Cush.

14 And the name of the third river is the Tigris, which flows east of Assyria. And the fourth river is the Euphrates.

15 The LORD God took the man and put him in the Garden of Eden to work it and keep it.

16 And the LORD God commanded the man, saying, "You may surely eat of every tree of the garden,

17 but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall surely die."

18 Then the LORD God said, "It is not good that the man should be alone; I will make him a helper fit for him."

19 So out of the ground the LORD God formed every beast of the field and every bird of the heavens and brought them to the man to see what he would call them. And whatever the man called every living creature, that was its name.

20 The man gave names to all livestock and to the birds of the heavens and to every beast of the field. But for Adam there was not found a helper fit for him.

21 So the LORD God caused a deep sleep to fall upon the man, and while he slept

took one of his ribs and closed up its place with flesh.

22 And the rib that the LORD God had taken from the man he made into a woman and brought her to the man.

23 Then the man said, "This at last is bone of my bone's and flesh of my flesh; she shall be called Woman, because she was taken out of Man."

24 Therefore a man shall leave his father and his mother and hold fast to his wife, and they shall become one flesh.

25 And the man and his wife were both naked and were not ashamed.

Genesis 3:

Genesis 3, note Fridsma: Fall from paradise (The temptation of the human stem father and mother and the loss of paradise which set mankind free from out of a struggle to survive and from out of personal development).

1 Now the serpent was more crafty than any other beast of the field that the LORD God had made. He said to the woman, "Did God actually say, 'You shall not eat of any tree in the garden'?"

2 And the woman said to the serpent, "We may eat of the fruit of the trees in the garden,

3 but God said, 'You shall not eat of the fruit of the tree that is in the midst of the garden, neither shall you touch it, lest you die.'"

4 But the serpent said to the woman, "You will not surely die.

5 For God knows that when you eat of it your eyes will be opened, and you will be like God, knowing good and evil."

6 So when the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was to be desired to make one wise, she took of its fruit and ate, and she also gave some to her husband who was with her, and he ate.

7 Then the eyes of both were opened, and they knew that they were naked. And they sewed fig leaves together and made themselves loincloths.

8 And they heard the sound of the LORD God walking in the garden in the cool of the day, and the man and his wife hid themselves from the presence of the LORD God among the trees of the garden.

9 But the LORD God called to the man and said to him, "Where are you?"

10 And he said, "I heard the sound of you in the garden, and I was afraid, because

I was naked, and I hid myself."

11 He said, "Who told you that you were naked? Have you eaten of the tree of which I commanded you not to eat?"

12 The man said, "The woman whom you gave to be with me, she gave me fruit of the tree, and I ate."

13 Then the LORD God said to the woman, "What is this that you have done?" The woman said, "The serpent deceived me, and I ate."

14 The LORD God said to the serpent, "Because you have done this, cursed are you above all livestock and above all beasts of the field; on your belly you shall go, and dust you shall eat all the days of your life.

15 I will put enmity between you and the woman, and between your offspring and her offspring; he shall bruise your head, and you shall bruise his heel."

16 To the woman he said, "I will surely multiply your pain in childbearing; in pain you shall bring forth children. Your desire shall be for your husband, and he shall rule over you."

17 And to Adam he said, "Because you have listened to the voice of your wife and have eaten of the tree of which I commanded you,

'You shall not eat of it,' cursed is the ground because of you; in pain you shall eat of it all the days of your life;

18 thorns and thistles it shall bring forth for you; and you shall eat the plants of the field.

19 By the sweat of your face you shall eat bread, till you return to the ground, for out of it you were taken; for you are dust, and to dust you shall return."

20 The man called his wife's name Eve, because she was the mother of all living.

21 And the LORD God made for Adam and for his wife garments of skins and clothed them.

22 Then the LORD God said, "Behold, the man has become like one of us in knowing good and evil. Now, lest he reach out his hand and take also of the tree of life and eat, and live forever."

23 therefore the LORD God sent him out from the garden of Eden to work the ground from which he was taken.

24 He drove out the man, and at the east of the garden of Eden he placed the cherubim and a flaming sword that turned every way to guard the way to the tree of life.

3.b): A brief metaphysical theological science review in relation to evolution and the General Oer Dimension doctrine related to Genesis 1, 2 and 3 and the New Testament:

Keynotes Fridsma in relation to selected quotations:

Important supplemental biblical links and keynotes in relation to creation and God, translated to the General Oer Dimension doctrine and to evolution: Creation, the beginning of, Genesis 1 verse 1, history of, Genesis 1 and 2 (Nave, P268).

The origin of all, symbolically interpreted from out of the biblical time frame in relation to the universe, evolution and the General Oer Dimension doctrine as set by Fridsma. (End of sub note Fridsma). God the Creator, Genesis 1 verse 1 to 31. Genesis 2 verse 1 to 25 (Nave, P434, 435). God can be seen as the creator of all that is and all that will become. This is a metaphoric translation in relation to transformation processes related to evolution and space dimensional evolution related time frames and natural and unnatural forces. God seen as synonym for the General Oer Dimension, the origin of all and the sum of natural and extra natural forces. (End of sub note Fridsma). Genesis 5 verse 1 and 2 Book of Generations of Adam, (Nave, P435). This could be symbolically seen as the expansion of mankind from out of the symbolic stem father and mother, (End of sub note Fridsma). Exodus 20 verse 11: In six days the Lord makes heaven and Earth and the sea and all that in them is, (Nave, P435). This verse refers to Genesis 1 and the six days stands metaphorically interpreted for an evolutionary time frame from out of the General Oer Dimension related Big Bang till the dawn of life on Earth including the human species. This timeframe encounters billions of years of evolutionary transformation processes within the universe and related to Earth bounded life, (End of note Fridsma). Fridsma refers frequently at metaphysical theological level to the bible book Genesis and its topics Eden, Adam and Eve. Filmore writes within his dictionary about Genesis: Source, origin, begetting, birth; lineage. The first book of the bible, it begins with an account of creation, of the beginning of manifest man and the manifest universe (..), book of creations, book of first causes (..), meta, Genesis points to new birth and to perfection of man in the regeneration, (Filmore, P228). Eden is described by Filmore as: sensible, duration, time, pleasure; pleasantness. The name of the place, we are told God put the first man and woman, Adam and Eve, (Genesis 2 verse 8; Isaiah 51 verse 3; Ezekiel 28 verse 13), (..). The Hebrew ‘Gan-heden’; commonly rendered Garden of Eden is compound of surpassing greatness. The word Gan means any organized sphere of activity, a garden, a body, a universe. Eden means a time, a season, an age, a eternity as well as beauty, pleasure (..), meta, a pleasant,

harmonious productive state of consciousness in which are all possibilities of growth. (..). The Garden symbolizes the spiritual body in which man dwells when he brings forth his thoughts after the original divine ideas, (Filmore, P181). Filmore sees Adam as the name of the first man of the human race in according to the bible (Genesis 5 verse 1 to 5). (..). Meta; the first movement of mind in its contact with life and substance. Adam represents the Generic man. (..). Adam in his original creation was in spiritual illumination, (Filmore, P23). Eve, the first woman: and man called his wife's name Eve; because she was the mother of all living, (Genesis 3 verse 20). Meta; love or feeling, individual consciousness. (..). Eve is very closely identified as elementary life, with absolute life, God. (Filmore, P210, 211). Fridsma founds it necessarily that the basic subjects Genesis, Eden, Adam and Eve where also explained from out of a more metaphysical theological and biblical meaning and purpose so one can easier understand the theological and metaphysical implications within his concept of evolution and the General Oer Dimension doctrine from out of Genesis 1, 2 and 3, which is also connected to the New Testament and Jesus of Nazareth as explained later. So one can come to a better and much deeper kind of God related understanding and an understanding of Fridsma's God concept of the General Oer Dimension from out of a deeper meaning and from out of a deeper state of personal consciousness, spiritual and intellectual integration and acceptance from out of God related theological, mystical and metaphysical related logics in relation to this research project, (end of note, Fridsma).

Supplemental: Time and space in relation to oneself:

Brunton makes a serious key point in which Fridsma completely agreed at metaphysical and philosophical level of universal mind thinking and mind processing when Brunton writes about the secret of space and time: Our knowledge of the outer world and our perception of things in space and time are the forms taken by our mental processes. We need to absorb this hard truth here ascertained that what is inside the mind can be seen outside the body. The case for it is unanswered and unanswerable. Its position is unassailable. All counter arguments, all contrary views, can be met and mastered. For it is not merely the odd notion of amiable cranks but as certain and as proven as any other verified fact in the armoury of science. There for this shall be the truth which shall take a new incarnation for tomorrow. Those who fear the follow reason when it leads them in to the strangest paradoxes are lost to truth. These doctrines may startle and frighten us, but if they be true then they must be accepted. We look up at the skies above like prisoners with space covered eyes and time fettered hands yet know not that our deliverance is close at hand. Thought has imprisoned us; thought may release us. Once we begin to understand this awe arousing mystery of

the tyranny of space and time we begin to understand why we should hearken to ancient voices like that of Jesus and what was meant by the marrow phrase which he uttered to a worried and weeping world: “The kingdom of heaven is within you.” The mysterious kingdom where in man may get his best hopes fulfilled is not to be found in future time, as the next world after death, nor in remote space, as in some region beyond the stars, but here within our own mind and now within our own thought. Such realization of the mind’s innate power to contribute to the making of its own world will raise man (..) to the level of self poised sages, calm their agitated minds and soothe their suffering hearts (Brunton, The hidden teaching beyond Yoga; P261, 262). As seen one is imprisoned within one’s own mind and can set on free by looking at the metaphoric Kingdom of Heaven or Garden of Eden at spiritual energetic level from out of oneself mind in relation to the cosmic God concept and reality of the God power within oneself related to the collective and infinite mind and memory which is connected to the General Oer Dimension and through evolutionary pathways related to oneself as explained. This connection is timeless and has its own spiritual dimensions at energetic mind level which overrules the normal reality dimensions of space and time at infinite unlimited speed from out of the God bounded mind melt between oneself with the collective and infinite mind and memory of the General Oer dimension bounded universe. So one can focus projections within one’s own mind by means of one’s spiritual energetic eye at mind level, unbound to time and space and at energetic level of the universal God power and one’s personal state of consciousness to receive and to sent energetic impulses as explained. One need to know that the kingdom of heaven and universal knowledge and experience is within one’s own mind which is evolutionary at energetic spiritual level determined and connected from out of one’s own personal brain. (keynote Fridsma).

<u>The struggle to survive:</u>

In his Origin of species, Darwin, writes about the relation of animals and plants in chapter 3:
From out of the perspective of struggle to survive from out of the context of the complex relations of all animals and plants to each other in the struggle for existence, we have seen many cases are on record showing how complex and unexpected are he checks and relations between organic beings, which have to struggle together in the same country (Darwin, P107). It may even be doubted whether the varieties of any of our domestic plants or animals have so exactly the same strength, habits and constitution, that the original proportions of a mixed stock could be kept up for half a dozen generations, if they where allowed to struggle together, in the same manner as beings in a state of nature, and if the seed and young where not annually preserved in due proportion (Darwin, P112, 113).

Struggle for life most severe between individuals and varieties of the same species; As the species of the same genus usually have, though by no means invariably, much similarity in habits and constitution, and always in structure, the struggle will generally be more severe between them, if they come into competition with each other, than between the species of distinct genera. We see this in recent extension over parts of the United States of one species of swallow having caused the degrease of another species (Darwin, P113). If Fridsma makes a link from out of the struggle to survive to Genesis 3 paradise lost, than we see that not only the symbolic Adam and Eve as the symbolic first human beings have to suffer in a struggle of survive after the paradise was lost but also animals and plants had to suffer in a struggle to survive. The symbolic paradise was lost and the reality of Earth bounded life had begun for humans as well for animals and plants till the present time, note Fridsma. Darwin writes in Chapter 4 of his origin of species, Natural selection; or the survival of the fittest. Natural selection- its power compared with man's selection- its power on characters of trifling importance- its power at all ages and on both sexes- Sexual selection- On the generality of intercrosses between individuals of the same species- Circumstances favourable and unfavourable to the results of natural selection, namely, intercrossing, isolation, number of individuals- Slow action- Extinction caused by natural selection, through Divergence of Character and Extinction, on the descendants from a common parent- Explains the grouping of all organic beings- Advance in organisation etcetera, (Darwin, chapter 4). Darwin shows us the meaning and importance of natural selection in relation to life and if Fridsma linked this importance to the concept of the symbolic seen after paradise period Fridsma has to say that it is in relation with the struggle to survive of all living creatures great and small include our human species.

<u>The dawn of time and evolution; the cosmos:</u>

Where Darwin was of great importance to make his case of evolution related to man it is also important from out of the concept of the General Oer Dimension to make a scientifically linked connection to astronomy to look at the dawn of time and the evolutionary pathways since that time during billions of years. Gamow writes in relation to his book: The creation of the universe: The problems of cosmogony - that is the theory of the origin of the world - have perplexed the human mind ever since the dawn of history. Among the ancients, the origin of the world was necessary associated with a creative act by some deity, who separated light from darkness, raised and fixed the heavens high above the surface of the earth and fashioned all the other features that characterized the highly limited world picture of early man. As the centuries rolled by and men accumulated knowledge about the various phenomena taking place in the world that formed

their environment, the theories took a more scientific shape. (..) The theories of that time, which were limited essentially to the origin of our solar system, later underwent a process of multiple evolutions. (..) In the mean time the progress of observational astronomy opened entirely new horizons of knowledge of the universe and reduced the old riddle of the birth of planets to a minor incident within a much broader picture of the evolution of the universe. The main problem of cosmogony today is to explain the origin and evolution of the giant stellar families, known as galaxies, which are scattered through the vast expanses of the universe as far as can seen with the strongest telescopes (Gamow, P1, 2). The Big Bang caused the expansion of the universe since the beginning of time. Gamow explained the basics of universal development of the cosmos in a way that correlates with the natural science vision of Fridsma. Fridsma was during the seventies and eighties of the 20th century strongly influenced by Sagan and Hawking. Sagan had produced a TV series about the cosmos which corresponds with his book cosmos. Sagan explains: The Earth is a place but she is not the only place and she is also not a typical place. No planet, no star and no star system can be typical for the cosmos because the cosmos is mostly empty. The only typical thing is the stretched cold universal vacuum, eternal night of the space between the star systems a strange and desolated environment so that planets, stars and star systems are rare and attractive. As we should travel from a particular spot within the universe, than the chants that we should arrive at or near a planet is smaller than 1 at 10 to the power of 33 (..) Worlds are precious. (Sagan, P5). (Dutch translation, Fridsma). Sagan was during his lifetime a visionary. He was open minded and his visions where optimistic and focused on the future to reach out for the stars and beyond. He shows us concepts of travelling in time and space. This concept will be of benefit for mankind because they show that we need to cooperate and gain knowledge if we want to reach out for the stars. Sagan shows us seen from out of a different perspective and pathway that we first need to clean up our mess here down on Earth so Earth would be preserved for the upcoming generations and thus the future. Sagan shows us the importance of knowledge and science because when the library in Alexandrie was destroyed mankind loss a substantial part of knowledge which was carefully preserved at that place in that time line of the ancient world in Egypt , note Fridsma. Hawking is a visionary at theoretical level who had just as Sagan as explained a great influence at Fridsma and who determined a part of its evolutionary thinking in relation to the cosmos. Hawking writes in chapter 1 of: A brief history of time: Because the partial theories that we already have are sufficient to make accurate predictions in all but the most extreme situations, the search for the ultimate theory of the universe seems difficult to justify on practical grounds. (It is worth noting, though, that similar arguments could have been used against both relativity and quantum mechanics, and these theories have given us both nuclear energy and the

microelectronics revolution) The discovery of a complete unified theory, therefore, may not aid the survival of our species. It may not even affect our lifestyle. But ever since the dawn of civilization, people have not been content to see events as unconnected and inexplicable. They have craved an understanding of the underlying order in the world. Today we still yearn to know why we are here and where we came from. Humanity's deepest desire for knowledge is justification enough for our continuing quest. And our goal is nothing less than a complete description of the universe we live in. In Chapter 2 makes Hawkin an important statement when he wrote that Hubble confirmed that our galaxy was not isolated in the universe. Hawkin explains: If one looks at the sky on a clear, moonless night, the brightest objects one sees are likely to be the planets Venus, Mars, Jupiter, and Saturn.

There will also be a very large number of stars, which are just like our own sun but much farther from us. Some of these fixed stars do, in fact, appear to change very slightly their positions relative to each other as earth orbits around the sun: they are not really fixed at all! This is because they are comparatively near to us. As the earth goes round the sun, we see them from different positions against the background of more distant stars. This is fortunate, because it enables us to measure directly the distance of these stars from us: the nearer they are, the more they appear to move. The nearest star, called Proxima Centauri, is found to be about four light-years away (the light from it takes about four years to reach earth), or about twenty-three million miles. Most of the other stars that are visible to the naked eye lie within a few hundred light-years of us. Our sun, for comparison, is a mere light-minutes away! The visible stars appear spread all over the night sky, but are particularly concentrated in one band, which we call the Milky Way. As long ago as 1750, some astronomers were suggesting that the appearance of the Milky Way could be explained if most of the visible stars lie in a single disk like configuration, one example of what we now call a spiral galaxy. Only a few decades later, the astronomer Sir William Herschel confirmed this idea by painstakingly cataloguing the positions and distances of vast numbers of stars. Even so, the idea gained complete acceptance only early this century. Our modern picture of the universe dates back to only 1924, when the American astronomer Edwin Hubble demonstrated that ours was not the only galaxy, (Hawkin chapter 2). In Chapter 4 Hawking explains: The success of scientific theories, particularly Newton's theory of gravity, led the French scientist the Marquis de Laplace at the beginning of the nineteenth century to argue that the universe was completely deterministic. Laplace suggested that there should be a set of scientific laws that would allow us to predict everything that would happen in the universe, if only we knew the complete state of the universe at one time. For example, if we knew the positions and speeds of the sun and the planets at one time, then we could use

Newton's laws to calculate the state of the Solar System at any other time. Determinism seems fairly obvious in this case, but Laplace went further to assume that there were similar laws governing everything else, including human behaviour. The doctrine of scientific determinism was strongly resisted by many people, who felt that it infringed God's freedom to intervene in the world, but it remained the standard assumption of science until the early years of this century. One of the first indications that this belief would have to be abandoned came when calculations by the British scientists, (..), had proven its legitimacy. (Hawkin, Chapter 4). In time it was important that one dealt with that problem by abandoning this belief. In chapter 8 Hawkin had to struggle with the origin and fate of the universe, he writes: Einstein's general theory of relativity, on its own, predicted that space-time began at the big bang singularity and would come to an end either at the big crunch singularity (if the whole universe recollapsed), or at a singularity inside a black hole (if a local region, such as a star, were to collapse). Any matter that fell into the hole would be destroyed at the singularity, and only the gravitational effect of its mass would continue to be felt outside. On the other hand, when quantum effects were taken into account, it seemed that the mass or energy of the matter would eventually be returned to the rest of the universe, and that the black hole, along with any singularity inside it, would evaporate away and finally disappear. Could quantum mechanics have an equally dramatic effect on the big bang and big crunch singularities?

What really happens during the very early or late stages of the universe, when gravitational fields are so strong that quantum effects cannot be ignored? Does the universe in fact have a beginning or an end? And if so, what are they like? (..) The idea that space and time may form a closed surface without boundary also has profound implications for the role of God in the affairs of the universe. With the success of scientific theories in describing events, most people have come to believe that God allows the universe to evolve according to a set of laws and does not intervene in the universe to break these laws. However, the laws do not tell us what the universe should have looked like when it started – it would still be up to God to wind up the clockwork and choose how to start it off. So long as the universe had a beginning, we could suppose it had a creator. But if the universe is really completely self-contained, having no boundary or edge, it would have neither beginning nor end: it would simply be. What place, then, for a creator? (Hawking, Chapter 8). As important part of his conclusion Hawkin writes about the universe and scientific exploration in relation to God: (..) When we combine quantum mechanics with general relativity, there seems to be a new possibility that did not arise before: that space and time together might form a finite, four-dimensional space without singularities or boundaries, like the surface of the earth but with more dimensions. It seems that this idea could explain many of the

observed features of the universe, such as its large-scale uniformity and also the smaller-scale departures from homogeneity, like galaxies, stars, and even human beings. It could even account for the arrow of time that we observe. But if the universe is completely self-contained, with no singularities or boundaries, and completely described by a unified theory, that has profound implications for the role of God as Creator. Einstein once asked the question: "How much choice did God have in constructing the universe?" If the no boundary proposal is correct, he had no freedom at all to choose initial conditions. He would, of course, still have had the freedom to choose the laws that the universe obeyed. This, however, may not really have been all that much of a choice; there may well be only one, or a small number, of complete unified theories, such as the heterotic string theory, that are self-consistent and allow the existence of structures as complicated as human beings who can investigate the laws of the universe and ask about the nature of God. Even if there is only one possible unified theory, it is just a set of rules and equations. What is it that breathes fire into the equations and makes a universe for them to describe? The usual approach of science of constructing a mathematical model cannot answer the questions of why there should be a universe for the model to describe. Why does the universe go to all the bother of existing? Is the unified theory so compelling that it brings about its own existence? Or does it need a creator, and, if so, does he have any other effect on the universe? And who created him? Up to now, most scientists have been too occupied with the development of new theories that describe what the universe is to ask the question why. On the other hand, the people whose business it is to ask why, the philosophers, have not been able to keep up with the advance of scientific theories. In the eighteenth century, philosophers considered the whole of human knowledge, including science, to be their field and discussed questions such as: did the universe have a beginning? However, in the nineteenth and twentieth centuries, science became too technical and mathematical for the philosophers, or anyone else except a few specialists.

Philosophers reduced the scope of their inquiries so much that Wittgenstein, the most famous philosopher of this century, said, "The sole remaining task for philosophy is the analysis of language." What a comedown from the great tradition of philosophy from Aristotle to Kant! However, if we do discover a complete theory, it should in time be understandable in broad principle by everyone, not just a few scientists. Then we shall all, philosophers, scientists, and just ordinary people, be able to take part in the discussion of the question of why it is that we and the universe exist. If we find the answer to that, it would be the ultimate triumph of human reason, for then we would know the mind of God. (Hawkin, conclusion). Ferris writes in regard to evolution and the universe: Evolution, a word admittedly fraught with ambiguity, comes into play if we

consider how the variety and diversity of the cosmos has increased with the passage of time. At the instant of the Big Bang, anyone scoopful of the stuff of the cosmos would have closely resembled any other - each would be essentially a batch of pure energy. Soon after expansion began much of the energy cooled to form the primordial elements hydrogen and helium, so that a token scoop would contain a greater variety of particles - hydrogen, helium and photons of energy - but each scoop would still generally resemble any other. Today the diversity of the cosmos is so great that it is probably fair to say we have not begun to imagine it, much less to observe it. There are billions of galaxies, each with myriad varieties of stars and untold numbers of planets whose diversity of detail may perhaps be hinted at by the variety of life on Earth and by our human thoughts about the cosmos (..) We see the universe today as a dynamic system within which human evolution plays a small but perhaps not discordant part. (Ferris, P14).

Evolutionary truth or denial:

The universe will be described by Hawking from out of realistic theoretical and practical statements, hypothesis and philosophical thoughts which will display a complete cosmologic concept of the universe from out of its origin the Big Bang and the cosmic expansion of the universe since the beginning of time which is related to the evolutionary development of the universe. Hawking has just as Sagan and Darwin great influence on Fridsma's metaphysical thoughts and scientific awareness in relation to his theological beliefs so that he could generate and scientifically rebuild his basic hypothetical theory about the General Oer Dimension which led us to the final concept and doctrine of the General Oer Dimension from out of scientific integrated understanding because of the linked relation of the General Oer Dimension, G.O.D. with the universal development of the universe from out of the Big Bang which includes the beginning of space, time and dimension and at a later evolutionary determined timescale timeline, it developed life. The origin of the universe from out of the concept of the General Oer Dimension shows us the great magnitude of cosmic expansion of the universe since the dawn of time which is God bound since its nature of origin. Evolution as Darwin explained from out of the concept of natural selection of species stands in Fridsma's opinion and science concepts as synonym for God divined creation so that Darwins findings and conclusions where totally in line with evolution, the basic concepts and theses of the General Oer Dimension and thus in line with God just as the findings and conclusions of Sagan, Gamow and Hawkin which Fridsma constructively had integrated into his General Oer Dimension concept and Doctrine bounded to the symbolically interpretation symbolical few of the Old Testament Book of Creation Genesis 1 and 2 and the new theological era development since paradise lost which is related to Genesis 3, so the topical

subjects as claimed within this article where sacred because of the God bounded determination and relation with the Holly Books and its prediction of the struggle of survive of multiple species from out of the concept of life throughout the universe and its infinite bound with the General Oer Dimension and thus with God. It is if one sees metaphorically the Hand of God touching everything within the universe from out of the General Oer Dimension, G.O.D. Everywhere within the universe from out of every timeline and dimension in past, present and future which one sees, experienced and feels is in fact the awareness of nature and thus of God which we become aware within our mind. We see God's subject related evolutionary development in its most creative nature of origin and evolutionary determination as Fridsma explained. God who is setting the laws of the universe and all that is within the universe and all what becomes within the universe which is in relation to the time lines for the future from out of the past; So God set the laws of nature which one may see symbolical as laws of creation because all what is and all what becomes originates from God and thus from the General Oer Dimension, G.O.D. which is actually a present force of nature at energetic level of infinite absolute power.

This experiences is a divined form of sacred awareness of God from out of His original nature and manifestation to all living life forms within the universe and all that possessed a form of consciousness who experiences that awareness and thus God as well as from within one self as also within one's natural environment and habitat as also beyond that frontiers because God is every where and manifest itself by means of nature from out of its infinite power and dimension. Evolution is everywhere only a fool should reject the concepts and scientific research evidence of evolution and the follow up development from out of the nature of species related to environmental change and transformation through time under natural and unnatural not to explain conditions and from out of a struggle to survive. One could not suppress the facts of evolution because oneself has come forth from out of that same process of evolution because that process brought live and consciousness related to one's existence and awareness as individual of one's own family of species of origin and that family came forth from out of evolutionary determined time lines and transformation processes all related to nature and thus to God and the concept of the General Oer Dimension since the origin of the universe till the present and to the future. One could not reject facts and evidence gained by scientifically directed research, result related knowledge and scientific conclusions and determinations which are in line with reality and reality thinking related to logic and empirical science. If one should reject this kind of facts and evidence one placed oneself outside reality but we live in a free world so everyone has the right at one's own opinion so one could act in relation to one's personal consciousness and in relation to one's own beliefs and

responsibilities in life but one needs to face the fact that if one denies evidence and facts that one automatically stands besides and outside reality and thus isolated from reality and reality logics. One lives in a fictional reality of one's own reality perception at subjective level of one's own consciousness and personal beliefs which is a personal choice of one own in relation to the life one wants to live related to one's own beliefs, feelings and personal choices. As seen by Fridsma this is also in line with the consequences since paradise lost in Genesis 3 because one has to face the consequences of one's own choices which are bounded to a struggle of survive at personal level of the individual although God is metaphorically watching you in your personal lifetime from out of one's God related consciousness at conscious and unconscious level of personal existence during one's personal lifetime and beyond. How ever it is a fact that reality is subjective determined, it is also a fact that evidential facts and conclusions could not been denied unless if one makes the choice to run away from reality because of fear for the naked truth and fear for facing the consequences of accepting the truth and thus the evidential facts of reality to come in line with truth at conscious level. Even Adam and Eve had to face the symbolic reality when they broke the law of God in paradise in relation to the forbidden tree. They where banished from paradise and had to face the naked truth of their personal behaviour in relation to God and they had to face the facts and consequences of their behaviour in a struggle to survive after the loss of paradise (Genesis 3) because God had a case against them when God was confronted with the evidence that Adam and Eve broke the law which was set by God. As seen within Genesis, God had mercy with the symbolical male and female Adam and Eve, so God gave not the sanction of the death penalty which by then symbolically should led to the termination and thus extinction of mankind as species of Homo sapiens, but God gave mercy, but because of the broken law God sanctioned the symbolic stem father and mother of mankind by banishing them from paradise as punishment for their behaviour because the law was sanctioned and God had symbolically to act to keep order instead of chaos and anarchy.

But as symbolically seen within Genesis, God never broke the bound with the human species, so related to today's reality one could find God from out of the God power and God mind from within because of the relation with the universe and its origin with the General Oer Dimension as explained in a earlier stage in this dissertation. The conclusion of this presented example is that one could not run for the truth and evidential facts in relation to the General Oer Dimension concept and doctrine and that one could not run away for the related fact of evolution, eventually one will be confronted with the facts and by than it is up to one's own beliefs if one makes the choice for reality or for denial so one could life in one's own limited reality and knowledge field related to the choice one had to

make for truth or denial, for the real world or for a fictionally world. Life form related species stance for the fact of survival of the fittest related at individual level of existence and at family level of existence of the species of origin them self. This is an important conclusion Fridsma formulates in relation to Darwin and the natural phenomena we called evolution.

Bible or evolution, a question related to tolerance and respect:

In his The Bible or evolution, Bryan, writes: (..) a Presbyterian church; in a little book called the meaning of faith, on page 128 says that the biologists tell us that if a man has eyes, it is because the light waves beat on the skin and the eyes came out in answer, that if he had ears, it is because the sound waves were there first, and the ears came out to hear. He says that the evolutionist assert that all the powers that man has came in response to an environment; that if there had been no water, there would have been no fins; if their had been no air, there would have been no wings; if there have be no land, there would have been no legs. Think of a man believing that but not able to belief the miracles! (..) These people say there can be no miracle. And why? Because it is not in harmony with evolution, they disregard everything inconsistent with the hypothesis of evolution. (Bryan, P 22) Fridsma arguments that in modern times evolution could be in balance with Christianity by means of metaphysical translation and by understanding scientific facts and evidence and by seeing this as a act of revelation to gain knowledge and understanding because when the symbolic Adam and Eve loss paradise they where free to explore and gain knowledge. The concept of evolution displays scientific knowledge which need to be understood to see the place of human being on Earth and within the cosmic universe at its real perspective and metaphysical theological meaning in relation to God and because of the fact that Jesus Christ was the greatest metaphysical teacher of all who understood the true meaning of life and of God from out of his vision at that time of his actual life in which he saw that all is in balance in accordance to God and nature. Bryan writes in: The bible or evolution: When the Christians want to teach Christianity, they do not do it in the public schools and state universities; they do it in Christian colleges that they have build with their own money and support out of their own pockets. As long as the Christians must build their own colleges in which to teach Christianity, then my friends, the atheists must build their own colleges in which to teach atheism but only a scientific interpretation of Christianity, we reply that nine-tenths of the Christians believe the orthodox interpretation of Christianity, and if they cannot teach the views of the majority in the schools, supported by taxation then a few people cannot teach at public expense their scientific interpretation that attacks every vital principle of Christianity. These men are teaching the children in the schools that there is no such thing as a miracle; no such thing as the supernatural.

And that means that Christ was not conceived by the Holy Ghost and born of the Virgin Mary; it means that he did not come down from Heaven to save men from their sins; it means that he did not rise from the dead.

That is their scientific interpretation of the Bible; it undermines everything that is vital in the Bible; they thought not to be allowed to do it and draw pay from the public while they do it. Boys and girls go to these colleges from Christian homes and Christian churches and return with their faith destroyed. There is not a Christian father and mother who would not rather that the child should be without education than to come back with their faith destroyed. The modernist does not understand that "out of the heart are the issues of life." There never was a time when we needed religion more than today. We need it in the world; we need it in this country. Look at the sin and crime in our own country. I might speak especially of the violation of the eight amendment, but I am speaking of wrong doing in general. (..) The world needs Christ. To whom can the world turn? (..) Christ must save the world that godless intelligence has almost ruined. Do not belittle Christ He undertakes the task. Evolution, theistic and atheistic, carried to its logical conclusion, robs Christ of the glory of a virgin birth, of the majesty of His deity, and of the triumph of His resurrection. That kind of Christ can not save the world. (Bryan, P28, 29). Fridsma does not attack Bryan because of his Christian beliefs but because of his ignorance when he says that Bryan has misunderstood the true meaning of evolution which he saw as a dooms sign of false godless beliefs which wants to destroy Christian beliefs and hoop. Bryan and many more like him can not see evolution and creation as synonymously bounded facts at metaphysical level so they reject the concepts of truth and knowledge and by doing so, they stand besides the real world of society because of denial of truth and because of the fact that they can not understand that evolution is indeed in accordance with God, nature and the General Oer Dimension. They are obsessed by their not realistic Christian and church related unrealistic out of time dogmas. They cursed Adam and Eve of eating of the forbidden tree to gain knowledge and understanding. In fact if they do so, they are also cursing themselves at this symbolic level because of the fact that they takes the Bible at its latterly words and at its symbols and that is why they can not grow for real in the full light of reality, logic and modern adaptive metaphysical theology. It is a good cause that Christians build schools for themselves for educational and scientific purposes but one need not close one's eyes for knowledge they don't like or understand that is irresponsible and ignorant if one wants to throw away scientific knowledge without proving the empirical facts. One forgets that knowledge is also a form of revelation related to God and related to the fact that after the forbidden fruit and paradise loss as seen within the symbolics of Genesis, mankind was free to explore. Tolerance within reason that is all Fridsma asks of those orthodox

individual Christians but Fridsma asks the same of anti Christian orthodox individuals who wants to destroy Christianity, so there would be constructively communicated so one could come to a climate of tolerance, understanding and a balance to cooperate and work together for a better society and social climate to debate about the different issues within each side of the line but with respect for each other.

Fridsma will explain the theologically and metaphysically implications of the historic Jesus of Nazareth from out of metaphysical theological translated God divined truth and understanding in an other part of this theological metaphysical science article. As seen Fridsma makes his point by presenting this example that as seen also in today's world conflicts between individuals of the same species of the Earth related dominant family of Homo sapiens is a struggle of survival. There is a analogical correlation between the struggle of survival in the flora and fauna of plants and animals for one part and the dominant species of the Homo sapiens for the second part. Human beings can do better by understanding each other and by helping each other in the name of God and Christ to improve the world and by living in rightness by the laws of the universe and the laws of the country one lives in legitimately. This all is in correlation with God within Gods bounding with mankind but one does not need to close one's eyes for scientific progress and understanding if it is for the best of mankind and for surviving the ages by solving time related problems at every level of existence related to human beings and God and in order to gain knowledge and progress. This is all related as shown by Fridsma to Genesis 1, 2 and 3. This is because one stands symbolically seen at primary level of metaphysically theologically interpreted evolution, mankind and the General Oer Dimension doctrine.

Supplemental: Spiritual intelligence, evolution and universe:

Stephen Wilson connects spirituality just as Fridsma did to evolution and the universe at infinite level when writing: Our spiritual intelligence is rooted in life it self, and thus has biological and evolutionary origins, though life itself may still be just an accident in the universe, and thus without meaning or purpose beyond itself. I think this is possibly true, but unlikely, it presents the same problem as assuming that consciousness begins just with brains, only at more primary cellular level. Why should proto consciousness just begins with neurone's? Does it really have no roots in fundamental physics? After considering all mean arguments, I have opted for the stronger view that proto consciousness is a fundamental property of the material universe, just as mass, charge, spin and location are. Further I have accepted the argument that everything possesses a degree of proto consciousness but that only certain special structures, like brains have what is

needed to generate full blown consciousness. In this case we conscious human beings have our roots at the origin of the universe itself. Our spiritual intelligence grounds us in the wider cosmos, and life has purpose and meaning within the larger context of cosmic evolutionary processes. (Wilson, Stephen, P290, 291). As seen by Fridsma spiritual intelligence is bound to evolution and to the universe from out of its origin the General Oer Dimension. This means that spiritual intelligence is related to the collective and infinite mind and memory of the universe as explained earlier.

Supplemental notation in relation to revolution:

The aquarium gospel of Jesus the Christ. Levi explains within his gospel the nature of evolution as seen from out of his point of few, (based on his theological beliefs and vision), and related to Jesus in chapter 3, Jesus and Barata, verse 36 to 39: Verse 36, (..) the great work of masterminds is to restore the heritage of man, to bring him back to his estate that he has lost, when he again will live upon the ethers of his native plane. Verse 37: The thoughts of God change not; the manifests of life on every plane unfold into perfection of their kind; and as the thoughts of God can never die, there is no death to any being of the seven ethers of the seven spirits of the triune God. Verse 38: And so an earth is never a plant; a beast, or bird, or creeping thing is never a man, and man is not, can not be a beast, or bird, or creeping thing. Verse 39: The time will come when all these seven manifest will be absorbed, and man and beast and plant and earth and protoplast will redeemed. (Levi, P53, 54). It is true that man as said in chapter 32 verse 38 is not and can not be a beast, or bird, or creeping thing because one can only be what one evolutionary became from out of evolutionary timeline development and related transformation processes so seen at frozen moment within the evolutionary time frame and time position here down on Earth man is man better known as Homo sapiens but to complete the phrase within the gospel of Jesus; chapter 32 verse 38 Fridsma explained further that it is known that it is empirical determined that the species of Homo sapiens is evolutionary developed from out of the evolutionary time line of the humanoids who are evolutionary related with man-apes and this is totally in line with the evolutionary transformation processes since the Big Bang and its origin from out of the General Oer Dimension and thus of God, (keynote Fridsma).

Reincarnation versus science, a brief explanation:

Fridsma finds it important to make a special statement in relation to reincarnation and evolution to come to a better understanding of the meaning and purpose of the natural reincarnation concept related to evolution, transformation and the General

Oer Dimension doctrine in order to understand and explain the primary concept of life and death at universe related organic and inorganic and energy transformation level related to that concept of life and death. In order to do so we have to look more closely at the concept of reincarnation and the symbolic Bible interpretations in relation to evolution and mankind from out of the opposites; reincarnation versus science.

Metaphysics is to Fridsma the ultimate theological concept where God not only as a abstract energetic anomaly metaphor or General Oer Dimension could be seen but also could be seen as a supernatural human being (in general) on individual level as seen by most religious and Christian people because they want to see God in accordance to Genesis as a human like personality towards one's image mankind symbolically originates as seen in their God and Christ devoted minds and beliefs. The revelation of scientific development in all fields could be concentrated in metaphysics this is because of the fact that metaphysics is related to God and as seen and explained, God is the ultimate power of the Universe and the origin of all. This means that material and immaterial substance also is related to God or the General Oer Dimension as explained by Fridsma. Einstein's general theory of relativity, seen from out of its own perspective and natural laws, predicted that space-time began at the big bang singularity and would come to an end either at the big crunch singularity (if the whole universe recollapsed), or at a singularity inside a black hole (if a local region, such as a star, were to collapse). Any matter that fell into the hole would be destroyed at the singularity, and only the gravitational effect of its mass would continue to be felt outside. On the other hand, when quantum effects were taken into account, it seemed that the mass or energy of the matter would eventually be returned to the rest of the universe, and that the black hole, along with any singularity inside it, would evaporate away and finally disappear, Stephen Hawkins (A brief history of time chapter 8). The cosmic laws of nature determine the fate of the universe which is actually a master concept of birth and rebirth within the laws of physics as form of metaphysical reincarnation. Einstein worked with a theoretical concept in which matter and energy are constant and that says that energy could reverse to matter and visa versa matter in energy. If a star in the universe dies its energy will be the source for new stars to be born in time etcetera. This life cycle concept is proven in astronomy and astrophysics. This is as I see a form of physical reincarnation on the universal scale of the cosmos. I think that if a life form as a human being or animal for example dies that its energy comes free and in time will transform, which also could be seen as a form of reincarnation. The law of physics that says energy is constant implicates that energy can't disappear and so it will roulade. This all stands in relation to the laws of physics (..), (Fridsma, P8). As seen reincarnation is a synonym for evolutionary transformation at absolute level of

transformation related to matter and energy from out of a process of exchange at that absolute level of the so called death related reincarnation or better said transformation processes at absolute energetic level which stand in relation to the General Oer Dimension from out of the evolutionary time lines and its absolute origin. As explained at an earlier stage within this dissertation, the evolution of mankind stands in relation to this process of evolutionary transformation and life cycles, (keynote Fridsma).

Notes by Fridsma related to Bible and evolution:

Acts 17 verse 22: (..). From one man he created all races of mankind and made them live throughout the whole Earth. (New Testament, Good News edition, P348). Fridsma metaphysically translate one man as one bloodline seen as the race of humanoids leading to the present dominant species of Homo sapiens.

In act 17 verse 22 as mentioned above, Paul refer to Genesis 1 and 2, the book of creation related to man.

New Testament: John 1 verse 3 and 4:

3 All things were made through him, and without him was not any thing made that was made.

4 In him was life, and the life was the light of men.

Fridsma translates him as God and God as the General Oer Dimension, the origin of all that is and will become from the past, till the present and to the future. Verse 4 refers to life from out of the evolutionary pathways through time after the Big Bang related to the General Oer Dimension.

The book of revelation by John within the Bibles New Testament refers in general to the symbolic fate of mankind in future related development from out of Christian belief and understanding. It is a symbolic warning. So if one does not act carefully at international level in regard to Earth in the present and future time lines to live in peace and in harmony with God then sin, war, death, chaos and destruction will come and could rule Earth like a symbolically seen demonic plaque and if one also does not take care for planet Earth, the home base of Homo sapiens, and we will still waste our natural sources and destroy nature, than a ecological holocaust and disaster will hit us by means of pollution, starvation and extinction of life from species in flora and fauna and we would also face global warming and disrupted weather systems, so natural disaster would develop at destructive level which influenced all Earth related life and natural systems. At another level from out of space cosmic disasters like the impact of a major asteroid or a major comet could also destroy and or demolish life and will cause at zero hour at that time of impact major destruction for mankind and life. But in

billions of years Earth definitely will be destroyed by our sun when the sun dies as a star at cosmic level during the process of swelling and collapsing during which process Earth will be burned, all water would vaporise and all life would be destroyed. So mankind from out of its evolutionary development within that timeframe should in order to prevent extinction of its own species reach out for the stars to survive by seeking a new shelter and home base to live at other planets and or moons if mankind will survive the ages till that moment in time. Finally at the end of time all energy in the expanding universe will reduce to nothing because all will burn up and the known universe with its own dimensions will at that final stage of development at the end of that absolute evolutionary timeframe at the end of time actually be death. The question of what next is up to the absolute origin, the General Oer Dimension, G.O.D. known as God and could not be answered unless one stays at theoretical hypothesis. As seen the New Testament book of revelation stands symbolically in line and in relation to Darwin where species include the human species has evolutionary determined a continuous pathway to follow from out of a continuous struggle for survive and Sagan let us see that mankind needs to develop technology to reach out for the stars so one can escape Earth's destruction as Fridsma explains by leaving Earth and or strategically build up defensive shields to protect Earth against cosmic disaster at that moment in time when disaster is irreversible, we had to be prepared for disaster and for escaping disaster by solving problems and gaining knowledge and technological development progress in order to deal with disaster. There will come a moment that we have to leave Earth definitively when disaster is final for Earth at the so called doomsday period. This is the period in which Earth definitively dies from out of an inferno of burning fire in symbolical accordance with the New Testament Book of Revelation.

We had by than to leave our home planet so mankind would survive as species within the cosmic universe. It is necessarily that we at a earlier stage of development of technology and science in a more present related timeline, we will survive by colonizing the universe by means of other planets and moons within our own solar system by for example building bases on the Moon and or by terra forming stimulation through scientifically interference on planet Mars and by building Mars stations to live and work as a start for colonizing other solar systems in the future when the timeline is right and if we will survive the ages and overcome human error related to destruction of our own species of Homo Sapiens.

Revelation 14, The lamb and the 144000, verse 1 to 3:

1 Then I looked, and behold, on Mount Zion stood the Lamb, and with him 144,000 who had his name and his Father's name written on their foreheads.

2 And I heard a voice from heaven like the roar of many waters and like the sound

of loud thunder. The voice I heard was like the sound of harpists playing on their harps,

3 and they were singing a new song before the throne and before the four living creatures and before the elders. No one could learn that song except the 144,000 who had been redeemed from the earth.

This phrase of the book Revelation by John can be symbolically seen as the time of surviving all horror and terror on Earth so humans by means of Homo sapiens can be symbolically start a new begin of the human race within a new era in time and space. But finally as Hawkin writes the universe will die and as Fridsma said but then it is up to the General Oer Dimension, what next? As seen all is in the hands of God and God related cosmic evolutionary development of nature and species within time and within the universe, (Fridsma).

<u>The commandments and Jesus of Nazareth and a brief historical few at his life as seen by Fridsma:</u>

We live in today's world in a world of confusion, crime, war, sin and destruction. If one wants to change one need to gain respect and one need to bound with God by submitting to the metaphysical seen inner God and if one wants to live rightful in the eyes of God and Christ one need also submit to the law of living rightful and spiritual in line with the inner God and from out of Christ consciousness in relation to oneself, God and mankind.

To live rightfully and in law with God and Christ from out of one's personal beliefs on should take notice of the fact that although Jesus of Nazareth fulfils the law as a symbolically living law in fulfilment of the Old Testament by the New Testament, that he does not reject the law of Moses as shown in Matthew 19 verse 18 to 21 and Matthew 22 verse 36 to 39 and the statements in Roman 10 verse 4 and 5 (notes Fridsma).

Matthew 19 verse 18 to 21; Jesus and the commandments:

18 (..) And Jesus said, "You shall not murder, You shall not commit adultery, You shall not steal, You shall not bear false witness,

19 Honor your father and mother, and, You shall love your neighbor as yourself."

20 The young man said to him, "All these I have kept. What do I still lack?"

21 Jesus said to him, "If you would be perfect, go, sell what you possess and give to the poor, and you will have treasure in heaven; and come, follow me."

Matthew 22 verse 36 to 39; Jesus and the commandments:

36 "Teacher, which is the great commandment in the Law?"

37 And he said to him, "You shall love the Lord your God with all your heart and

with all your soul and with all your mind.

38 This is the great and first commandment.

39 And a second is like it: You shall love your neighbor as yourself.

Romans 10 verse 4 and 5: (Keynotes of salvation):

4 For Christ is the end of the law for righteousness to everyone who believes.

5 For Moses writes about righteousness that is based on the law, that the person who does the commandments shall live by them.

By living this way in relation to God and Christ one lives in line with the inner God related to the universe and from out of Christ and God related consciousness. We all live a life of struggle to survive but if one lives in line with God one will gain that extra spiritual dimension of enlightening and rightfulness by living straight by the laws of God and the universe so one stays pure and commit-full into one owns life and towards others. To survive as species we have to live rightful and helpful towards other humans and life forms in need within our flora and fauna to preserve it for the next generations to come together with our moral and ethical beliefs and our God and Christ consciousness related to the theological law and to truth and the metaphysical laws of the universe. We need to live rightful to save ourselves and our planet by rejecting evil such as crime, war, adultery etcetera so we can improve the world by beginning at the smallest individual unit namely ourselves. God had determined our human species from out of the General Oer Dimension by evolution in time in which case the General Oer Dimension is a synonym for God by evolutionary time and pathways and we are as dominant species of Homo sapiens after the symbolic fall from paradise responsible for Earth, Earth related flora and fauna and ourselves as human beings, so we have to respect the laws of nature and the laws of God and the universe.

The historical Jesus of Nazareth as seen by Fridsma from out of a brief notification in relation to the traditional Bible and Christian metaphysical theology: Abstract: a Fridsma related hypothesis in relation to the historical Jesus of Nazareth. Mary was a virgin and engaged with Josef. She had no or less knowledge of sexual intercourse before she conceived the semen related to the conception of Jesus during her sleep or at other at unknown circumstances; she was unaware of what happened because she was unconscious during her sexual abuse and rape. Mary was afraid and terrified for the consequences related to her revealed pregnancy when she eventually knew that she was pregnant at that time of personal awareness and she got God related visions and revelations from out of her personal fears in order to come clear with herself and her unborn child which she eventually shared with Josef who was in anger at that time when he was aware

and told that she was pregnant of someone else but him, but his love for Mary and God and a God related revelation in his hour of despair gave Josef the power to forgive and to accept the extraordinary circumstances in relation to his bride to be, so Josef and Mary got into their marriage. Josef was in fact the stepfather of Jesus who he after his birth loved deeply just as his wife Mary the natural mother of Jesus. Josef and Mary shared their love with Jesus even when he was unborn. It was an unconditional kind of love which both bounded with God at spiritual level. Jesus had a virgin birth because Maria had never gave birth to an baby before; a God divined message delivered by means of revelation to Maria when she was pregnant told her that Jesus should be special as (metaphorical) son of God and a divined individual (son of God should be seen as related to the General Oer Dimension); Mary and Josef accepted God as the spiritual supernatural Father of Jesus because of the circumstances related to the conception and the God related revelations to Mary and Josef.

(Because of the fact that we are all are related to stardust and the General Oer Dimension by evolution, one could see this in relation to the circumstances of Jesus of Nazareth conception as a fact that God was symbolically the Father of Jesus, just as we all philosophically have seen and argument, which could be understood as a revelation at God divined level of your personal consciousness in order to accept the metaphysical truth in accordance to our origin from out of the General Oer Dimension and by accepting of this truth we have to acknowledge that we also are children of God because of this metaphysical truth and understanding). The baptism of Jesus by John the Baptist gave Jesus supreme divined power by means of a extraordinary God and Christ consciousness from within his mind revealed to him personally by means of the Holy Spirit so he could overcome his proving to resist evil and temptation during his life; so Jesus could do his good works by helping people in need and by means of preaching, teaching, healing and exorcism; Jesus became as seen, after deep study, experience and personal development a God and Christ related consciousness at pure level of his existence, and became a progressive Rabbi and Jew theological metaphysician and a visionary who fulfilled the prophecy of the New Testament and who gained, during his life time on Earth, power from out of the God power from within himself related to the universe, which he understood from out of his beliefs in regards to God the father of the universe (seen by Fridsma as the General Oer Dimension). Jesus teaches, studied and practiced Christian beliefs and theological metaphysics as he developed himself with help of the God power from within himself as the greatest metaphysical teacher of all times; Jesus opened the theological mystical pathway of the kingdom of heaven and to God the Father (metaphorically seen) by showing us this pathways from out of one's own mind, by means of prayer and inner God power search and activation within

oneself; (this is a spiritual energetic pathway which is determined by evolution and related to the collective and infinite mind and memory from out of the General Oer Dimension); Fridsma explained that the Holy Spirit displays the state of Christ consciousness from out of the inner God power when one connects to God from out of one's inner mind if one is pure and if one is open for divined truth by God related inner mind projections, Jesus was a grandmaster at this theological metaphysical level of divined spiritual trance and understanding; Jesus fulfilled the law and the Jewish prophesy; Jesus was also paranormal gifted by the God power from within; he knew his fate, so Judas one of his disciples, acted in relation to the will of Jesus in accordance to help him to fulfil his destiny as Christ; Jesus was crucified at Golgotha and died and so Jesus could give salvation at theological metaphysical and divined level to mankind; Jesus resurrection was a resurrection related to the mind and paranormal manifestations; a resurrection from out of Christ consciousness and in line with God related prophesy and Para psychological laws; everyone who beliefs in Christ will see, experience and feel Jesus as the fulfilment of the law and lives in line with the symbolic prophesy of the Lamb and in line with God and thus the universe from out of Christian beliefs, love and understanding in accordance to the New Testament as symbolic guideline. The spirit of Jesus lives through all Christians in relation to their Christ consciousness and at conscious and unconscious level of their individual being, (Basic Keynotes Fridsma related to the historical Jesus of Nazareth hypothesis). If one studies the New Testament one should keep these basic keynotes of Fridsma in mind in order to make a rightful metaphysical theological judgement to see all metaphysical Christian spirituality in its rightful perspective and in relation to the Holy Scripture and God related truth. The story of Josef and Maria as couple and related to Jesus of Nazareth is a story of absolute love for each other and for God to overcome their difficulties, pain and sorrow in life. (End of note, Fridsma).

In regard to Jesus of Nazareth and his historical appearance and existence we have to place a important statement. Thurlow writes: The life of Jesus of Nazareth during the first century of our era, in the small turbulent Jewish province of the Roman Empire, is a fact of history. Anyone who attempts to treat him as a fictitious fabrication is simply attempting to bypass one of the facts of life. Nor is it possible to dismiss him on grounds that he lived in a distant age of which we know little. The circumstances of the time in which he lived can become familiar to all who whish to investigate him. (Thurlow, P8). This is a fine statement that needs to be notified in regard to the historical Jesus of Nazareth born about 4 BC in Bethlehem, died about 30 AD at Golgotha. Son of Joseph and Maria, son of God in metaphysical sense, He began his teachings in the age of about 30 years old, note Fridsma.

God, reality, science and planet Earth:

McKibben writes in; The end of nature: Science of course replaced 'God' as a guiding concept for many people after Darwin (McKibben, P75), Fridsma agreed; this is a truth because many people and scientists deny God, its concept and its nature of origin and replaced it by science which one had declared as holy and sacred, and which one will worship like a God but which could be actually seen as a false God as Fridsma explained. The true God is a God of love, divinity and universal power while science is a process of logical research and understanding of God related processes but not always really seen as God related processes so science is a form of God related revelation to mankind to gain knowledge because of the natural consequences of paradise lost but not every one can or will symbolically accept that because of one's own beliefs at personal level of understanding and conformation. God is as seen more than science and science is as seen part of God related to revelation towards mankind. And seen that way, science can be seen as a process of logical learning, understanding and exploring by means of research and experiments but as explained, this is in fact a process of revelation to explore and gain knowledge from out of God at abstract level of science. God is a universal entity which can be synonym seen as the General Oer Dimension and the power of evolutionary transformation processes in time, dimension, matter, anti matter and energy throughout the universe by means of the General Oer Dimensions cosmic egg and the translated Big Bang outburst which transforms the universe till the present time line and to the future to come. God is a universal natural and unnatural power. But people need to be careful with the ethical and moral implications of science and science related technological development in relation to mankind, nature and to God. (Key note Fridsma). McKibben writes: The argument that nature is ended is complex; profound objections to it are possible, and I will try to answer them. But to understand what's ending requires some attention to the past. Not the ancient past, not the Big Bang or the primal stew. The European exploration of the North American continent is far enough back, for it is man's idea of nature that is important here and it was in response to this new world that much of the modern notion of nature developed, (McKibben, P45). The inertia of affluence, the push of poverty, the soaring population, these (..) make me pessimistic about the chances that we will dramatically alter our ways of thinking and living, that we will turn humble in the face of our troubles. A purely personal effort is of course just a gesture, a good gesture, but a gesture. The greenhouse effect is the first environmental problem we can't escape by moving to the woods. There are no personal solutions. There is no time to decide we will just bring up enlightened children and they will slowly change the world. (..) We are the one's who have to change the world; (..) most people have to be persuaded, and persuaded quickly to change. But saying that

something is difficult is not the same as saying it is impossible, (McKibben, P188). As seen by Fridsma, McKibben plead for immediate action to change before it is to late, and he plead to begins at level of one self in order to change and to set an example for others to follow. This is important because if one is conscious of one's own actions in relation to one's personal environment and habitat one can influence others directly and indirectly within that specific environment and habitat from out of personalized actions, and if one wants to operate at a bigger scale if one take action at regional, national or global level of planet Earth from out of one self or in cooperation with other people one could form action committees to influence the government at national level to take action and set up policy in relation to the manifest problems to make change possible by operating at international scale with other governments to tackle the Earth related ecological and environmental problems. As seen the action of the one can set a chain reaction in motion to change and save the world. But in our present timeline economic interest and profits and state related policy to stimulate economic expansion and grow by exploring the natural sources of our planet and by setting minor regulations is sacred because of profit.

And for cooperation's who where working within that field to maintain or increase employment and profits. As seen less policy and a minor financial budget is directed to counter toxic waist and pollution problems which poisoned the environment and destroys life at global environmental scale (one could think of old power plants and coalmines for example or other heavy industry like the steel sector and the petrochemical industry). One could invest in modern filter systems to reduce toxic waist, also personal cars could reduce CO2 production when burning gasoline by filters. This minor policy to undertake less action is determined by economic reasons and thus money and profit which programming is related to one's own country and government. One could take an example to the Netherlands especially the USA. Because of the economic reasons at cost of nature Fridsma sees less progress in saving the world, but more and more people at international level gain consciousness to save the planet so there is hope for the future and so mankind still moves slowly forwards from out of the international minefield of politics in a struggle to survive at personal level but also at level of mankind as species of Homo sapiens and from out of the vision of God related rightfulness and state policy at progressive legitimated level to tackle the international problems. So natural selection at evolutionary scale could by uncareful, unnatural and economic and management related misbehaviour lead to extinction of flora and fauna related life forms and of our own species if we take no or less action to improve our own environmental habitat and related ecological environment for the next generations to come and for the very future. So if we really want to save our world and if we want to survive the ages to come by

preserving the world for the next generations to come so we won't extinct we need to cooperate at global scale to take immediate action also at individual level so we won't break the link to God by extinction or a bad consciousness in relation to God. (Special notes from Fridsma). McKibben writes: - When in paradise lost, Adam asks about the movements of the heavens, Raphael refuses to answer. 'Let speak,' he says. The maker's high magnificence who built so spacious and his line stretch out so Farr; That man may know he dwells not in his own; An edifice to large for him to fill, lodged in a small part ion, and the rest ordained for uses to his Lord best known. - We may be creating microscopic nature; we may have altered the middle nature all around us; but this vast nature above our atmosphere still holds mystery and wonder (McKibben, P200). Fridsma agreed because McKibben is absolute right because although man can manipulate nature, God and the universe can't be manipulated only observed and explored by means of careful research. Another conclusion is that man is responsible for its own destiny and in process of that, for its own existence and survival as species of the family of Homo sapiens bound at conscious and unconscious level of human being with God and so seen with the General Oer Dimension. The symbolic lost of paradise deter minded man's fate, heritage and destiny in relation to its own and in relation to man's relation to God. (Key notes Fridsma).

Fridsma takes some personal notes from astronauts and cosmonauts of the USA and Russia who experienced Earth from out of space by observation from out of their station in space, their rocket module or their space shuttle during their work in space as astronauts and cosmonauts together with their colleagues during their space mission:

My view of our planet was a glimpse of divinity, Edgar Mitchell, USA, (Kelley, 52). The Earth reminded us of a Christmas tree ornament hanging in the blackness of space. As we got farther and farther away it diminished in size. Finally it shrank to the size of a marble, the most beautiful marble you can imagine. That beautiful, warm living object looked so fragile, so delicate, that if you touch it with a finger it would crumble and fall apart. Seeing this has to change a man, has to make a man appreciate the creation of God and the love of God, James Irwin, USA, (Kelley, 38). One morning I woke up and decided to look out the window, to see where we were. We where flying over America and suddenly I saw snow, the first snow we ever saw in orbit (..) a few minutes later we were flying over the Atlantic, then Europe and then Russia. (..) And then it struck me that we are all in Earth's children and we should treat her as our mother. Aleksandr Aleksandrov, Russia, (Kelley, 110). You realize that you are looking at this beauty with a professional eye. You note the transparency of the atmosphere and its meteorological structures, the traces of the currents in the oceans, accumulation of

the plankton, concentration of industrial pollution, interesting geological structures, areas where forest fires had raged, stretches of saline soil etcetera. You identify, photograph (..). Einstein said, everything is relative. Yuri Romanenko Russia, (Kelley, 61). You look out the window and you are looking back across blackness of space. (..). What are you looking at? You can call it the universe, but it is the infinity of space and the infinity of time. Eugene Ceman, USA, (Kelley, 53). Keynotes as seen by Fridsma: This quotations of USA and Russian astronauts and cosmonauts illustrates their view and expression in regards to planet Earth. It makes that we see at conscious level that life and our planet with its extensive flora, fauna and ecological systems is beautiful, fragile and complex and that we should take care of our own planet to prevent its destruction and to share it in harmony with other life forms on Earth. We should in regard to Earth also be in harmony with God and the universe because all is relative in relation to evolution, time, space and dimension and because of that dogma related to the General Oer Dimension doctrine, we could say all is precious at the present moment in time so we should not provoke its destruction by polluting, wasting and stripping etcetera our planet and its flora and fauna, and we should not fight each other or commit genocide, war etcetera because life is precious and because we should live in harmony, respect and love with God and each other as human beings because we are Earth's children as Aleksandrov said. So we need to cooperate and help each other during our continuous struggle to survive within the metaphorical eye under supervision of God our absolute guide related to the General Oer Dimension, (End of note, Fridsma).

3.c): Survival at individual level of existence from out of christianity:

Fridsma made an important point of significant meaning by setting and translating survival of the fittest as a special separated category of survival at group level next to a separated category of survival at individual level. On the level of survival of one self, which could be explained as survival at individual level of existence, one could see its purpose within the meaning that one had to make life related choices at actual material and immaterial level but one must also made a choice and a decision related to one's own personal spiritual level related to God and Christ as Christian human being because of the spiritual metaphysical fact that when Jesus died at Golgotha he had set mankind free by means of forgiveness.

Luke. 23:34 Jesus said, "Father, forgive them, for they do not know what they are doing." (Some early manuscripts don't have this sentence).

On Golgotha after Jesus was crucified in his hour of pain, sorrow and suffer he had the greatness and spiritual power for forgiveness within him in order to

forgive them who caused him to die without knowing him and without knowing where he stands for in relation to God, the faith of mankind, the world and in the eyes of the Father and God of the Universe (Luke. 23:34), he forgave their sins. In a sense he forgave all sins of mankind related to the future present from out of his goodness and teaching. He makes when he said this words mankind free for a new beginning, the era of Christ who had to offer himself for mankind. The individual related meaning in regard to this symbolic metaphysical theological event in today's world and metaphysics within our present timeline means: Sinners could be forgiven at energetic spiritual level of Christianity from out of one's beliefs in God and Christ next to the fact that one has to ask for forgiveness in relation to one's personal sins so that the spiritual energetic Christ by means of inner mind communication and or awareness could free the Christian individual personality of his or hers sins from out of forgiveness.

An other point of interest is the fact that there are many people who suffer and have pain and misery in their lives because of personal or health or other kind of problems, Christ made the way free for those who believe in him by finding the spiritual source within oneself to help one out and to find the kingdom of heaven from within. This spiritual power source is metaphysically seen the Universal-God or God-Mind, or God-Power within oneself. In nature all human beings are born with a completely blank consciousness and at that early time after birth they have a good character, nature and fragile personality which need to be developed. Personal development in time and environmental influence through education, pedagogic training etcetera, and disease and health development on individual level of a person transforms the person till the person one is today. Those who believe in the true power of God and the good teachings and lessons from Christ, can help them self in forgiving, overcoming doubts, and gaining knowledge by revelations and (Christian) faith in time of pain, sorrow and misery on individual level in order to deal with this problems by means of God directed guidance from within at energetic level of inner mind God-Christ related communication by means of prayer or directed meditation in order to enter the kingdom of heaven at spiritual level and to receive God related guidance. This is a directed pathway which Jesus has shown to the world during his life and death by means of his teachings. The problems at individual level of a person can be energetically directed by means of positive faith and beliefs in the God-Power from within who at energetic spiritual level can transform change towards one's own attitude, behaviour and personality from out of a strong belief and Christ and or God related devotion at personal level of spiritual metaphysical belief and if one needs more support and guidance in order to initiate those transformation processes one can seek help and operate under guidance of a metaphysical qualified practitioner to find new ways in relation to overcome their individual problems in order to

deal with those problems and to find enlightening from out of the infinite source from within oneself so one can deal with one's own personal material, immaterial and spiritual related problems and by doing so, one will actually decrease one's own personal individual stress levels so one feels stronger and more confident. This transformation process is an act of personalized spiritual evolution and development process at individual level of existence as human being related to the General Oer Dimension at energetic level. (Fridsma, P12, 13). Gayton finds it important that one finds a spiritual path if one deals with traumatic experiences, he writes: Look into your own spiritual background and use or rediscover what has been helpful or satisfying in maintaining your conscious contact with peace, beauty, love, forgiving self, Higher Power, God, or what ever term you use. If you are unsure where to look for your spiritual path, or if you have had negative experiences in the past with religion or some other particular path, then ask your forgiving self where to look. Ask specifically to be shown the way and wait patiently for an answer. You will know that your path is the correct one for you if it is a peaceful one; that is, while studying or practicing it you feel a deep sense of wellbeing and connectedness. When you have found a path, allow your forgiving self to direct you. You might hear an inner dictation or some other dramatic form of communication, or sense a special feeling of connectedness to others. You may read a spiritual text that particularly moves you or have a dream or a waking vision that reassures. Do not judge the form of your particular spiritual experience. Take the time instead to study and understand your path, (Gayton, P181, 182). Fridsma agreed with Gayton because if one had experienced a traumatic problem or happening a spiritual pathway directed to God can help you, and can led you see how to deal with your problem, and it will help you to give it a place by means of understanding and spiritual healing in which case process related prayer and meditation are helpful instruments in relation to personal healing in order to survive and finding new directions in life. As seen by Fridsma, it is necessary to survive from out of a personal sense of individual survival and spiritual guidance which can and will be of great help into one's quest to survive within one's natural biological determined life time while during this personal biological time God and or Christ can guide one from out of one's inner God and Christ consciousness and inner sense of energetic spirituality.

One could also from out of one's inner God power and God awareness in relation to prayer and meditation consolidate one's personal bound with God and Christ. Survival of oneself is as seen and explained a natural individual process of personal energetic adaptation and logical acting in relation to one's personal survival kit. This all is determined by personal grow, transformation, adaptation and evolution next to one's conscious or unconscious connection with the energetic power-source related to the existing actual General Oer Dimension.

Fridsma's final conclusion is that the General Oer Dimension doctrine is a consolidated fact at natural level of existence of the universe and all what is and all what become and all what was is directed and connected towards its infinite and absolute origin which could be metaphorically seen as God represented as the alpha and omega, the beginning and the end, (note Fridsma).

3.1: Genesis Part A:

Genesis 1 verse 1 says "God created heaven and Earth", this refer directly to evolution from out of the General Oer Dimension in relation to the Big Bang at astrophysical and cosmological scale in time since the evolutionary development of the space time continuum at the origin of the universe at Big Bang level and the evolutionary development of time, space and dimension next to matter, anti matter and energy since that moment over a timeframe seen of billions of years till the presence and development of Earth from out of cosmic development in that time frame related to cosmic bombardments and chain reactions in order to transform Earth. The book of Genesis creation Genesis verse 1.1 to verse 2.6 represents a symbolic book in regard of evolution related to Earth. One experienced a true evolutionary transformation base line from out of chaos and emptiness to the dawn of life of a cultivated flora and fauna to the dawn of life related to the by means of evolution determined life form of Homo sapiens. And this all has developed from out of a time frame of hundreds of millions of years since cosmic bombardments of organic molecules on Earth and related natural biochemical chain processes and reactions in order to produce life which in that time frame evolved to the multi divers life forms here on Earth, which survived within their natural habitat and evolution related processes. Genesis 2 verse 25 complete the symbolic appearance and existence of Homo sapiens in which context man and woman are biological bound to reproduce the human species of Homo sapiens by means of the symbolic representative stem father and mother called Adam and Eve. Genesis 2 verse 8 to 15 is related to the early expansion of man. It is a fact that the origin of the human species is directed within the continent of Africa because of the evolutionary environment at the dawn of Homo sapiens at that moment in time, after these development of the human species, the mean stream of humans would under influence of time and circumstances spread itself in eastward direction towards the Middle East and from there on in all directions of planet Earth as seen from out of the historical time frame of the humanoids related to Homo sapiens. As seen and experienced from out of Genesis the book of creation we could make a statement which state that evolution is part of G.O.D. the General Oer Dimension and this natural source of origin called G.O.D. represents the scientifically and metaphysically determined natural translation synonym of God. Evolution represents the symbolically divine plan of God in

order to transform the universal cosmos and to transform life within the universe to a higher level under influence of time, space and dimension by means of natural physics, astrophysics and biochemical related processes and laws which specialized scientists in our present time scientifically explore by means of scientific research in today's world in order to gain knowledge and scientific understanding which could be seen as a act of revelation related to knowledge development from out of scientific methodology which is in line with G.O.D. and thus with God as experienced from out of natural science. For life related species within the universe at cosmic time, space and dimension scale it is a evolutionary struggle and survival of the fittest within the natural concept and the nature of the species under influence of these time, space and dimension criteria related to the laws of nature and experienced and seen as a evolutionary determined pathway from the past to the present to the future which is actually a process that continues till the end of time, space and dimension and which is structurally related to G.O.D. the General Oer Dimension symbolically known as God which represents the sum of nature and nature related forces, astrophysical, physical, biological, logical, Para logical, Para psychological and psychological laws at universal cosmic scale. This all is related to an infinite cosmic mind and the connected collective cosmic mind which is all bounded towards the General Oer Dimension as origin of all. We will look closer to Genesis 2 verse 26: Then God said, "Let us make man in our image, after our likeness. And let them have dominion over the fish of the sea and over the birds of the heavens and over the livestock and over all the earth and over every creeping thing that creeps on the earth." This verse shows us symbolically that God is multiple universal, the symbolic God speaks of us in relation to man, this could be seen as a fact that God is a multiple infinite power source better known as nature. The referential part in Genesis 2 verse 26 "Let us make man in our image, after our likeness.", refer to the evolutionary concept of nature in relation to species related development under influence of time from out of humanoid related developed species leading to the species of Homo sapiens. The G.O.D. related evolutionary determined creation and development of human beings is as seen from out of the symbolic related Book of Genesis and seen from out of natural science and science related research results in balance as seen from out of metaphysical theological point of few which is a important statement towards developmental direction from out of evolutionary determined circumstances in relation to time, space and dimension connected to Earth and the environmental circumstances at the time of evolutionary development. This evolutionary development related to the Genesis 2 verse 26 symbolic is directed to the development of humanoids in relation to the species of Homo sapiens, notes Fridsma.

The paradise better known as the Garden of Eden Genesis 2 verse 8 to 15

represents the symbolic virginally nature from out of evolution since the dawn of life and the balance with nature from out of the concept of life in relation to the paradises flora and fauna within this symbolic paradise related biotope and biosphere. A concept of nature in relation to optimal conditions within the paradise environment and a utopia of life related wellness and prosperity for all who lives within the environmental atmosphere of the paradise. This concept of life is symbolically connected to the temptation of the forbidden tree of knowledge of good and evil, Genesis 2 verse 9 and 2 verse 17 which tree has forbidden fruits to eat at sanction of the death penalty set by God as symbolic warning, so the early people has to watch out during their probation time within paradise during the paradise related quality time in which they were free to move and explore, there was only one exception and sanctioned law set by God which should come in question as the symbolic first man and woman called Adam and Eve should break the rule of the sanctioned forbidden tree in which case they should lose everything including their life as ordered within this ultimate sanction. So the paradise was not as free as one should think because of the temptation of the forbidden tree. The symbolic stem father and mother at the beginning of mankind should be ignorant and lost of knowledge. When seen in historic perspective, the early Homo sapiens where primitive human beings. Also symbolically set into paradise as seen within Genesis 2 verse 9, is the tree of life which stands for eternal life. The symbolic balance in nature represents the concept of a simple life in a romantically placed optimal atmosphere of absolute natural balance. It is a frozen symbolical moment of hypothetical time at a metaphoric poetic romantic level of paradise related heaven with a criteria of total peace were one could live in absolute balance with nature and without fear and without a struggle of survival of the fittest contest between the different biological life forms and species next to a maximum on free food and drinks and thus without competence. The paradise represents as seen within this metaphoric context a optimal ideal and dream or utopia with an absence of cold, sorrow, shame and hunger and where every existing life form is in balance with each other and with the multiple present other life forms who lives in peace and harmony because of the absence of fighting, killing and other violent and negative behaviour because of the presence of the holy tree of life in order to banish death, sickness and destruction. The Garden of Eden is as presented a place of prosperity, wellness, good health and an easy way of living for al life forms within that specific utopia. The symbolic first human beings had the luck that they may life for the symbolically time given within that paradise related utopia called the Garden of Eden on Earth, notes Fridsma.

3.2: A God guided spiritual journey to the Garden of Eden:

Fridsma had developed a transpersonal guided spiritual journey towards the Garden of Eden from out of directed procedures and personal energetic safety. One could exercise and experience the journey at individual or at group level, with or without a qualified practitioner at metaphysical level. In order to succeed the mission one had to be an experienced practitioner at advanced meditation level. If one is a novice/aspirant one needs to exercise under the guidance of a qualified practitioner professional or trained lay-individual person who has mastered the ins and outs in regard to the specialised deep meditation session, note Fridsma.

The garden of Eden is a place which one within the present timeline here down on Earth in today's world also could enter but only at individual spiritual level of mind related to one's own perceptive vision of the Garden of Eden and under guidance of the God mind from within oneself under condition of deep God and or Christ directed meditation in which one should focus one's inner energetic mind on the paradise by imaginary mental mind picturing and by asking the inner God mind if one could enter the Garden of Eden at spiritual mind level from out of one self if one is spiritually purified of sin. This specific condition means that one before going in to deep direct meditation has to start the purification procedure in order to purify one self before starting the meditation session for entrance the energetic Garden of Eden at spiritual mind level. If one is purified one had to go in trance under deep God or Christ directed meditation so one could enter the Garden of Eden at inner mind level without fear during the spiritual deep meditation session time during which time one could experience a peaceful feeling and spiritual awareness of the Garden of Eden at stress free level. One has not to forget to purify one self before going into a God guided state of trance in order to explore paradise from out of the inner mind dimension by help of the God power or God mind from within one self related to the universal cosmos and its origin the General Oer Dimension.

During the purification session procedure in order to make one self pure in the eyes of God one should focus on God and or Christ at personal mind level and one has to focus on the bible before starting the meditation session so one is prepared and directed towards God, Christ and the Garden of Eden.

If one feels relax, concentrated, a bit divined or enlighten and focused on God, Christ, the bible and the whish to enter paradise at energetic inner mind level and one has a good feeling in relation to this entrance of paradise at spiritual level, one should start the meditation session by focussing oneself in order to go into a state of deep trance under condition of God or Christ directed mental mind picturing.

After the special guided meditation session one should thank God for the moment one had entered the paradise related to the Garden of Eden at spiritual energetic level when one has become in total trance and by means of one's own spiritual mind into an other dimension of reality namely the spiritual reality of the Garden of Eden and one shout finally close the meditation procedure by prayer and by thanking God and Christ for this energetic journey and experience. In relation to the God and or Christ guided meditation one could create a personal corner with a personal altar, candles etcetera if one whish in order to become more spiritual and aware of the presence of God and Christ at metaphysical level of energetic existence. The personalized spiritual corner may help you in order to find God related guidance in relation to your spiritual journey towards the Garden of Eden.

(Note: if one follows the instructions mentioned within the outlines in regard to paragraph 3.2 "A God guided spiritual journey to the Garden of Eden"; in order to do so, than one will succeed into one's personal quest by entering the Garden of Eden and at energetic spiritual mind level and after finishing the special directed meditation session and after thanking God, one had to recapture the journey within ones own mind by means of a concentrated mind focus and writes down the experiences and feelings related to the journey within a meditation session journal, end of note Fridsma).

3.3: Genesis part B:

The tree of life represented in the book of Genesis 2 verse 9 is a symbol that stands for life in general and eternal ever lasting life in special and is related to all life forms. This implicates that it stands for life in general within the universal cosmos at primary level and for life in special on Earth at secondary level. Life is eternal ever lasting at symbolic level examined, but under strict conditions of the laws of nature which could be symbolical translated as God who determines the conditions. It is a scientific fact that the presence of an existing life form species group continuous for generations tills the life form by means of evolutionary determined conditions extinct. This determined biological timeframe related to the existing life form species could be symbolically seen as a limited ever lasting eternal transformation process at evolutionary conditions for the time being during generations of that particular life form related off spring till the moment of extinct of the species, notes Fridsma.

As seen and argued by Fridsma in order to make a statement, the real lifetime of a typical group of species of the related existing life form inhabits a evolutionary determined condition criteria which act as a limited factor in relation to the so

called everlasting presence of the life form if the life form could not adapt in regard to the evolutionary determined conditions in order to survive as group of life form related species, so the life form will by than extinct under these conditions and circumstances.

Eternal life is as argued by Fridsma, at individual biological level a hypothetic utopia if one looks at physical level of existence and eternal life related to life form species in time is limited because of the life form species conditions and criteria towards evolution and the struggle in order to survive as group of homogenate life form species, but eternal life is not limited or a utopia if one looks closer at spiritual level of existence of the individual life form (in our case objectives the subject of interest and research, the human life form Homo sapiens) related to the spiritual dimension of the collective cosmic mind and the infinite cosmic mind which originates at infinite level within the General Oer Dimension, G.O.D. and its collective and infinite cosmic memory. Life in general should be seen within the symbolic life tree as life in relation to life forms at multi differential level of existence connected at advanced level of life with life related molecular building stone's and actual life transformation. This development could be seen at basic level of the symbolic life tree. This symbolic and philosophical metaphysical interpretation of life stands in relation to the evolutionary time lines and dimensions related to the General Oer Dimension. The tree of life stands for infinite eternal life in relation to this cosmic definition of space and time related to the cosmic Big Bang at the beginning of the universe and the universal final development at the end of universal cosmic existence in this universal dimension.

This is a moment in time connected to the future at the end of time when all energetic life and energy extinct in the general cosmic dimension of the universal cosmos related to the General Oer Dimension better known as the G.O.D. The only eternal existing anomaly entity is the General Oer Dimension which represents and survived the beginning and the end of everything from out of its eternal power and infinite dimensions. G.O.D. the General Oer Dimension processes influences everything in the known and unknown universe at infinite level. This is why the General Oer Dimension from out of its own dimensions and infinite power is the synonymously representation of God. Fridsma means to say God as seen by Earth related human beings better known as mankind. A God personalized to the identity of Earth related mankind and the individual spiritual oriented conscious living human being. The G.O.D. General Oer Dimension concept of Fridsma include the basic these and statement that says: the origin of God is the General Oer Dimension or G.O.D. and the origin of the General Oer Dimension or G.O.D. is God, so God and the general Oer Dimension or G.O.D. are one and the same as explained by Fridsma. The General Oer Dimension

inhibits and generates continuous absolute energetic energy at infinite level.

The tree of life stands as seen also at symbolical level for the eternality of the General Oer Dimension. Seen from out of the nature of metaphysical symbolic represents the tree of knowledge of good and evil all known and unknown knowledge for better and for worse for good and evil in relation to the total universal cosmos connected to the General Oer Dimension which is characteristic for the double nature of the General Oer Dimension which during the Big Bang for example had generated matter and anti mater.

The tree of knowledge of good and evil presented in the book of Genesis 2 verse 9 is a symbol that stands for knowledge of good and evil from out of a general meaning and perspective of knowledge in general and in special for the related ethical metaphysical distinction for better and for worse and from that point of few seen related to the philosophical ethical and moral use of that knowledge. The temptation of the forbidden tree symbolical seen was to resist the temptation of breaking the law and continuing to live a paradise related life in to the Garden of Eden. Note by Fridsma, this article is related to Genesis 1 and 2 and thus restricted in its purpose and goals and metaphysical meaning because of its topics evolution, the General Oer Dimension and inner God mind communication in relation to Genesis 1 and 2 end of note. The tree of knowledge of good and evil is not only symbolical linked to the Garden of Eden but also in general as metaphysically seen and understood, to the universal cosmos at primary level and at secondary level towards here down on Earth and this all is bounded for all life forms which at conscious and unconscious level of mind can understand the difference between good and evil from out of a concept of the life form related super ego consciousness. This implicates that in paradise when Adam and Eve as the symbolic evolved humanoid male and female from out of the species of Homo sapiens; were tempted at temptation and moral ethical level to eat or not to eat from the forbidden tree. They knew that they should breaking the symbolic law of God if one should eat of the forbidden fruit at sanction of the death penalty, that means that the evolutionary stadium of progress of humanoid evolution in relation to Homo sapiens at that symbolic point in time was evolved at conscious super ego level in order to understand the moral ethics and the related meaning of good, bad and evil at normative level of psychological and social functioning related to normative social behaviour and ethical understanding at individual personal level of thinking and existing. In Genesis 1 verse 28 we see that Homo sapiens by means of the symbolic male and female where evolved as dominant life form on planet Earth in order to rule over Earth related lower life forms. This means that mankind was evolved enough to distinct themselves from animal by acting and conscious and unconscious thinking above the instinctive behaviour stimuli and

responses and next to super ego consciousness which implicates that the class of Homo sapiens had gained a higher state of consciousness from out of the evolutionary developmental transformation related to the mental mind and biological brain, note Fridsma.

This means that the class of Homo sapiens, related to the Genesis symbolic and time, also were evolved to possess a state of self consciousness and that they could survive into their own natural environmental habitat at that time of evolutionary development of the human species. The paradise and the paradise related concept of the Garden of Eden as presented in the book of creation Genesis 2 verse 8 to 14 is a ultimate symbol that stands as argued for ultimate balance in nature between all multi diverse life forms and related life form groups, in relation to nature and nature related forces in time and space dimension in general and in relation to their own nature which is species related in special, notes Fridsma.

The book of Genesis 1 and 2 presented as the book of creation let us see, as explained, an evolutionary pathway of billions of years originated from out of the General Oer Dimension known as G.O.D. or symbolically presented as God which stands in relation to corresponding evolutionary processes especially, because of our subject of interest, related to planet Earth with Earth related evolutionary determined life development and is not specially linked to the universal cosmos but more generally. This is because of the fact that the book of creation is focused on Earth and the development of mankind seen from out of evolutionary perspective is objectively related to G.O.D. the General Oer Dimension or God. It constructs symbolically a pathway and time line of hundreds of millions of years since the dawn of life on Earth, when we stayed focused on the Earth related development of life, till the evolutionary development of the species of Homo sapiens and thus mankind till the present. The evolutionary processes will never stop because evolution stands for natural development of organic and inorganic matter including antimatter next to transformation processes of matter in to energy and reverse from energy to matter in time and space dimensions as a continuous process also linked to life and the development of life forms. The most important conclusion related to the evolutionary differentiated natural processes is that all these developmental processes where originated from out of the General Oer Dimension, G.O.D. which stands basically for the evolutionary point of origin which causes the Big Bang and all related processes from out of the beginning of space, time, matter, antimatter and dimensions which evolved during a time line of billions of years into cosmic milky ways, star systems, cosmic dust clouds, black holes and solar systems with planets, moons, asteroids etcetera and eventually life from out of the transformation of matter out of energy at organic and inorganic level. In the book of creation is a symbolic part focused at the

developmental creation of the male and female related Homo sapiens Genesis 2 verse 7 when God, symbolical seen, created out of dust the male man and in Genesis 2 verse 21 and verse 22 the female woman. This form of creation is a symbolic metaphor for the fact that early life of the humanoid family which led to the development of our own species of Homo sapiens originated from out of stardust which was originated and evolved from out of the Big Bang which originated from out of the General Oer Dimension, G.O.D. The fact is that Homo sapiens originated indirectly from out of stardust which was evolved and transformed in time in regards to life and the Earth bound evolution of humanoid species when we focus our quest on Earth and if we would place this development at symbolical metaphysical theology point of view translated, in relation to Genesis 2 verse 7 and Genesis 2 verse 21 and 22 as explained, notes Fridsma.

Dust as used in the Genesis context should be seen as stardust in a evolutionary way through time and the bone from the rib of Adam should also been seen as stardust in the same evolutionary way of natural selective evolution towards humanoids because when Adam symbolically was created from out of dust (read stardust) then his rib bone needs to be seen also symbolically as stardust, note Fridsma.

This metaphorically argued fact is explained within this brief symbolic translation which is from out of its nature of origin connected to the evolutionary pathway of humanoid development through time till the upcoming of the dominant family of Homo sapiens to which group of species we humans belong.
Genesis 1 and 2 gives us insight from out of theological point of view in to metaphoric God related processes projected thousands of years ago projected fro out of an Jewish theological vision focused on the creation of heaven, Earth, life and mankind in relation to the Garden of Eden, the tree of life, the tree of knowledge of good and evil and the law of God in relation to the Garden of Eden. This theological basic concept and vision of the Jewish religion is also unaltered accepted and adapted by the Christian religion. Fridsma transforms Genesis 1 and 2 to a symbolic stage integrated with modern scientific and metaphysical theological statements and beliefs focused on G.O.D. presented as the General Oer Dimension, the Big Bang and the follow up evolution and transformation processes since the origin of time till the present time and evolutionary stage of development from out of a process of billions of years related to this point of origin which Fridsma also formulate as point zero within the General Oer Dimension. Within the primary time frame during the past hundreds of millions of years, life developed on Earth and generated by means of evolution related transformation processes in the present modern time line era the Homo sapiens as family group, which is the dominant life force and conscious spiritual group of

human beings related to God and the General Oer Dimension as representation of God. This could be interpreted as a conscious or unconscious level of existence related to human beings down at planet Earth. As seen mankind is evolutionary transformed till the species they represent in today's world from out of cosmos related natural atomic elements of molecular building stone's towards life. Human individuals are linked to the collective mind and memory of the universe which is as seen connected to the General Oer Dimension. The human individuals at personal state of mind possessed at energetic spiritual level of consciousness and or unconsciousness the capacity from out oneself to communicate with God at personal individualized level of God consciousness and energetic related communication lines in which God is personalized at that level from out of individual meditation interaction interventions toward God-mind consciousness and or prayer directed to God. This is because of the fact that mankind as conscious human beings originate by evolution from the General Oer Dimension or G.O.D. and thus God, as presented by Fridsma from out of his concept of scientific and metaphysical beliefs and statements in which G.O.D. stands synonym for God and absolute universal power. So every living soul has God related memory particles as evolutionary residue at energetic level within oneself so everyone can set the link with God at personal level as explained when one purified oneself and stay focused at God from out of the inner God power and God mind within oneself before meditating and or praying to set the personalized God communication in motion between oneself and God from within oneself. This form of communication directed to God throughout the inner God power is possible because of the direct link which is evolutionary determined to the General Oer Dimension through time, space and dimensions. The spiritual God communication at individual level of the human being and existence is set by a natural energetic personalized God directed power force which could be set free from out one self when purified at personal level and totally in line and focused at God from within oneself during the God directed communication time set from out of God directed prayer or God directed meditation. There is always in regard to this process the condition that after finishing the God directed communication session one need to give thanks to God from out of deep God directed respect, awareness and feeling. For preparation purposes of a directed or guided God directed communication session one can use the holly bible, candles, a personalized altar etcetera to comfort oneself and to guide oneself to a more God related spiritual atmosphere in which oneself will be feeling comfortable and free in order to set the God directed personal purification procedure directed to oneself in motion. After this basic procedure of purification in order to make oneself pure, one prepares oneself for the God directed meditation and or prayer session before setting in motion the actual meditation and or prayer (energetic communication) directed towards God.

The General Oer Dimension doctrine actually displayed the symbolic alpha and omega principle of natural and extra natural power through time, space and dimensions at infinite eternal level from out of a continuum of evolutionary determined transformation processes and processing which all is connected to the collective and infinite universal mind and memory as energetic multidimensional medium related to the cosmos for G.O.D. related communication at conscious and or unconscious level of gifted conscious spiritual life forms within the cosmic universe who feel related or stands open to the concept of the General Oer Dimension and its implications, notes Fridsma.

Now we will go to Genesis 3 for metaphysical theological study from out of Genesis 2 where we specifically will look at the Garden of Eden and the loss of the paradise and its basic implications for mankind; this all seen from out of a metaphysical and theological perspective and point of few. Fridsma will in relation to this perspective criteria quote from out of his article Bible, evolution, revelation and symbolic interpretation as a concept in relation to metaphysics. (Fridsma, 2006.)

3.4: Hoff of Eden a temporary utopia:

The fundamental problems for survival of the fittest came, when seen from out of a symbolic sense, when mankind lost symbolically the paradise better known as the Hoff of Eden or better known as the Garden of Eden. The metaphysical symbolic represents a paradise of total harmony, peace and love where Adam and Eve as the symbolic man and woman of the human race could live and work together in perfect harmony with nature. Life was simple and without complications. Male and female where God-bounded from within oneself from out of the perspectives in regard to nature and religion at God directed level in order to understand the world at dawn of humanity and in order to give all a place. Within paradise there was only one law, the law of the forbidden tree, as ordered by God in regard to mankind, symbolically interpreted by Fridsma:

Genesis 2 verse15 The LORD God took the man and put him in the Garden of Eden to work it and take care of it.
Genesis 2 verse16 And the LORD God commanded the man, “You are free to eat from any tree in the garden;
Genesis 2 verse17 but you must not eat from the tree of the knowledge of good and evil, for when you eat of it you will surely die.”

3.5: Paradise lost:

Fridsma explains: Time past by in paradise and the human nature of curiosity grows increasingly, so the human mind was at a particular moment in hypothetic time open for temptation and desire. This led at symbolic level to the temptation of Eve, the symbolic first representative of the female human species, who overcome in accordance to Genesis her fear for death by interference through the snake from within oneself at psychic level of inner thought communication in order to overrule her super ego consciousness because of the sanctioned law. The process of overruling her super ego stands in relation to personal psychological fear reduction by means of the increasing temptation level because of the inner mind actions ordered by the snake from within and the compensation benefits of taking the forbidden fruit and experience the sense of breaking the law from out of free will by disconnecting the super ego function in order to give in on the temptation by taking away the fear for the sanctioned law. The snake from within represents the factor of desire related to the inner child ego and drift impulses from out of the ID position which awakes and activates her desire to explore, a desire stronger than her fear, and a impulse stimulus which push her to act in relation to her new born desire and to experience the unknown by giving in on her personal desire. The desire is greater than the fear of the sanction.

Genesis 3 verse 4 “You will not surely die,” the serpent said to the woman.
Genesis 3 verse 5 “For God knows that when you eat of it your eyes will be opened, and you will be like God, knowing good and evil.”

This interference by the snake activates as seen, Eve’s female human curiosity to do as she desires and later after Eve had tempted Adam and both had eaten the forbidden fruit, they were both ashamed because they saw their nakedness and true biologic identity as male and female and a new concept of experienced fear, shame and emotional awareness because they gained unknown abstract knowledge in regard to human emotions etcetera.

Genesis 3 verse 7 Then the eyes of both of them were opened, and they realised that they were naked; so they sewed fig leaves together and made coverings for themselves.

Adam and Eve where as man and woman within the paradises environment suddenly aware of their situation and sexes and they saw and experienced things never seen and experienced before so their personal and spiritual sense and awareness levels of development increased rapidly because of the increase and

integration of new knowledge and because of this gained knowledge they saw the symbolic reality of their humanity as human beings. Things they could not understand yet at that particular period in time related to revelation and evolution of humanity. The new experienced knowledge and the unknown factor in regard to the higher authorities (symbolically represented by God), and the sanctions because of the broken law brought direct fear and confusion at personal level of human being.

God found out what happened and made mankind free to explore life for better and for worse in a struggle to survive. God liberated mankind by symbolically making the move as displayed in Genesis 3 verse 22 and verse 23.

Genesis 3 verse 22 And the LORD God said, “The man has now become like one of us, knowing good and evil. He must not be allowed to reach out his hand and take also from the tree of life and eat, and live for ever.”
Genesis 3 verse 23 So the LORD God banished him from the Garden of Eden to work the ground from which he had been taken.

So we have seen how at theological metaphysically level mankind symbolic was banished from paradise but set free in order to explore. Mankind had to struggle the way up through the ages of human history till today and seen from out of that historical baseline of humanity, till the dynamic society structure they created in this world at our present timeline. By losing the paradise mankind had to work to live, to think for themselves, make decisions and act in order to survive and grow to prosperity. Man had to develop one’s own personal will and willpower in relation to goals to achieve. Man had to develop themselves through a learning process of trail and error. But mankind lost in the process to gain progress into their individual life a part of its identity because of the lost of God as substantial factor and strong point in most of people’s life’s because they where banishing in time God out of their life at personal level and out of their mind because of rationalism and because of the fact that they can’t understand the meaning of God anymore, till one experienced or fall into a dramatic traumatic psychological conflict situation one can’t handle, begging for God. Source: Bible, evolution, revelation and symbolic interpretation as a concept in relation to metaphysics: (Fridsma, 2006.)

Symbolically and metaphysically argued and seen is Genesis 3, the book of the fall of paradise, of great importance at symbolic level for mankind. Although man lost paradise and was banished, mankind was set free and was liberated in order to find its own way in life as dominant species known as Homo sapiens on Earth.

As seen the loss of paradise set the individual free to explore, understand and gain knowledge from out of a struggle to survive and from out of the perspective of liberated human beings at individual level of mankind.

The General Oer Dimension proclaimed as a basic concept and doctrine related to a basic God concept of understanding the nature of evolution is a logic step to understand its true nature in relation to science and metaphysical theology and is completely in line with the loss of paradise which set man free in order to explore and understand and in order to do research and by creating one's own environment as dominant life form on Earth. Evolution is a developmental elementary force of nature transformations in to the universe which is bounded at the natural laws of the General Oer Dimension and which is responsible for all development throughout the universe, seen as an act of God, note Fridsma.

3.6: Finals:

Intro:

Every ideology tries to spread its own message, also outside the territory where she has no power. (..) With rare exception have most religious ideologies in heathen countries their missions. Sometimes Buddhism, Islam and Christianity will be competitive to each other at the same place. The Christian missions will be categorized in to Catholic and Protestant and into Denomination related missions of different Denominations. (..) The urge to convince others of the truth of an ideological conception shows very often an unconscious doubt, an inner uncertainty which is the causality of the inner voice of common sense. (..) No ideology beliefs entire into its own dogma, (Thieme, P46), freely translated from out of Dutch by Fridsma. This is an absolute truth of understanding the true meaning of ideology in general. That is why Fridsma in relation to the General Oer Dimension doctrine builds his case carefully step by step from out of scientifically related hypothesis, facts and sources next to logical philosophical and metaphysical thinking. The General Oer Dimension doctrine is not presented as an exclusive ideology but as a universal truth. A truth related to God and mankind and in line and determined by evolution and nature.

General Oer Dimension and the universe:

In relation to the General Oer Dimension it is necessarily to go deeper into the nature of the universe at the dawn of the Big Bang. Charles Lineweaver writes: The cosmic microwave background radiation is the oldest fossil we have ever found, and it has much to tell us about the origin of the universe. The cosmic

microwave background (C.M.B.) is a bath of photons coming from every direction. These photons are the afterglow of the Big Bang, and the oldest photons we can observe. Their long journey towards us has lasted more than 99.99% of the age of the universe and began when the universe was one thousand times smaller than it is today. The C.M.B. was emitted by the hot plasma of the universe long before there were planets, stars or galaxies. The C.M.B. is an isotropic field of electromagnetic radiation, the red shifted relic of the hot Big Bang. (..) The standard cosmological models are based on the concept of an evolving universe. In particular the observed expansion of the universe has the profound implication that the universe had a beginning about 15 billion years ago. Independent age determinations support that idea: there do not appear to be any objects with an age greater than about 15 billion years. (..) In addition, an expanding universe must have been smaller, denser and hotter in the past. The Big Bang (..), the name given to the very beginning, happened everywhere about 15 billion year ago. You can see photons from the hot Big Bang in all directions. They come from the photosphere of the hot early universe, which is known as the last scattering surface. (..) The early universe was as hot as the sun, and it to had a photosphere beyond which (in time and space) we can not see. This hot (3000 degrees Kelvin) photosphere is the last scattering surface. As its name implies, this surface is where the C.M.B. photons were scattered for the last time before arriving in our detectors, (Coles, P77, 78). The conclusions of Lineweaver shows us the early universe at the dawn of its cosmic evolution.

This was billions of years in the past but in our present timeline we could still detect photons of that early moment in time related to the Big Bang concerning the early universe in the present. Looking backwards in time is looking backwards within the universe. With optic, infrared and radio astronomical instruments we could see or detect astronomic objects from the past. The Big Bang started formally the evolution of the known universe with all that is in it of matter and energy and which transformation processes still continues, (note Fridsma).
A special note in relation to life and the universe seen from out of the perspective of cosmologists is at its place: Coles writes: It is difficult to define precisely what is meant by ‘life’, because life exists in such a variety of forms. At the very least we can say that life as we know it is sustained by a complex set of chemical reactions between (among other things) carbon, nitrogen and oxygen. These reactions often result in the appearance of very large organic molecules of various kinds. For example, the fundamental ability of life forms to reproduce stems from the replicating ability of DNA, itself one of the most complicated naturally occurring organic materials known. The complex chemistry on which biology is based can likewise be said to depend on the behaviour of the fundamental interactions of physics and their actions on various elementary particles. In fact

chemistry is based largely on the properties of the electromagnetic interaction and on the essentials of quantum physics. These laws of physics have special properties without which complex chemistry would be impossible. (..) In versions of inflation called chaotic inflation the laws of physics at low energies can turn out to be very different in disconnected regions of space time. It is as if the universe consisted of a collection of bubbles, within each of which the laws of physics are different. Some of these bubbles would be conductive to chemistry and biology, while others do not. We would exist only in one of the favourable parts of this multi verse, so it should not surprise us that the laws of physics are such as to support our existence. (..) No complex chemistry can evolve until elements like carbon and nitrogen are made, and it takes about 10 billion of years of stellar evolution. (Nothing heavier than lithium is made in the Big Bang). (..) The universe has to be as big as it is, because it has to be as old as it is in order for life to have evolved. These considerations apply to the existence of any form of life based on the complex chemistry we are familiar with: they apply just as much too simple viruses as they do to more complicated species like humans. (..) A measure of the possibility of intelligent life existing within our Galaxy was provided by Frank Drake in the form of an equation he put forward in 1961. The so called Drake equation is an expression for the number N of advanced technological civilizations: N = N*s (multiplied by) f.p. (multiplied by) n.e. (multiplied by) f.l. (multiplied by) f.i. (multiplied by) f.c. (multiplied by) f.l. In this equation N*s is the number of stars in our Galaxy, f.p. is the fraction of these stars that possesses planets, n.e. is the average number of Earth like planets in each planetary system, f.l. is the fraction of these that evolve life at some stage, f.i. is the fraction of these systems of which life become intelligent, f.c. is the fraction of these that develop advanced technological civilizations, and f.l. is the fraction of the life time of the planetary system for which such civilizations survive. (note, to make the Drake equation formula more readable Fridsma has placed points between the small letters and made a other symbol for number of stars within our Galaxies and Fridsma has changed the multiplication symbol by words. End of note.)The final number N of civilizations is therefore given by the product of a number of quantities whose values we can only guess.

Resent observational results from the Hubble space telescope suggest that planetary systems appear to be fairly common around nearby stars, but what fraction of them contain planets which are sufficiently Earth like to develop complex chemistry is not clear. On the other hand the last factor in the Drake equation may well be very small indeed: live on Earth has developed advanced technology only in the past century, and there is no particular reason to believe that it will last indefinitely. Putting in our best guesses for the relevant numbers leads to the conclusion that there should be only a very few advanced civilizations

in the Milky Way. (..) It appears unlikely that life is unique in the universe, particularly if we live in an infinite, open universe. But it also appears unlikely on the base on the Drake equation that the part of our universe within our observable horizon contains no other intelligences, (Coles, P248, 249, 250). (Update note Fridsma, in the past few years there where planets ant planetary systems detected outside our own solar system. End of note).

Man, the human mind, Christianity and evolution, Christianity, Christ and theological metaphysics:

In regard to human beings and evolution, Harth writes: The human body is a perfect machine, a final product of several billions of years of biological evolution. We have learned to understand much of the complex structure and functioning of its several parts, including the most complex organ of all: the human brain. Some brain functions where resistive to our efforts to translate them to a kind of mechanical principles that allows us to understand them just as an organ like the heart. The functions of what we does not know of how to explain them look like to come from, or are related to, a individual, the I, a subject that not only sees and can hear but also is perceptive of what he or she sees and hears, and remembers and projected, associates, can aware, thinks, creates. He or she also feels - is happy or sad, hopeful or despaired, euphoric or depressive, anger or in love. All these functions and much more will be collectively seen as the human mind, (Harth, P15), freely translated from out of Dutch by Fridsma. The human being as species of Homo sapiens has a nature of curiosity which is determined and freed after the fall of paradise and claimed at the moment Eve, (the symbolical stem mother of the human race), ate of the forbidden tree. We gained scientifically knowledge about God, the universe and our own existence as human beings within that universe and about our functioning and purpose to survive through time and in time as conscious and complex human beings and from out of our nature as human beings determined by the fact of evolution as explained by Fridsma. As seen humans are the biological product of evolution, as seen all originates from out of the General Oer Dimension as seen the universe and all that is and all that will be within the universe is determined by its origin and the related evolutionary transformation processes through time, space and dimension. We could conclude that the General Oer Dimension doctrine as claimed by Fridsma is a fact. By recognizing this fact of the General Oer Dimension doctrine one will recognize God in its natural form of origin, (end of note, Fridsma).

Fridsma finds it necessarily that there would be made some remarks in relation to Christianity and Christian symbols. Jung writes: Quotation: 1 Corinthians 15

verse 22, Adam and Christ (death and resurrection) are connected with each other. (Note Fridsma, quotation NT Good News Edition: 1 Corinthians 15 verse 22: For just all people die because of their union with Adam, in the same way all will be raised to life because of their union with Christ. This is a metaphorical verse that as seen by Jung, refers to death and resurrection and Fridsma will notice that the resurrection is meant at spiritual level, end of note Fridsma).
Jung continuous: The general idea of Christ as the deliverer of salvation belongs to the over the whole world spread pre Christianity theme of the hero and the deliverer of salvation who although he is eaten by a monster by miracle reappears after he conquers the monster that him ate. Nobody knows where and when sort like motives appeared. We do not know how we need to conduct such a research related to that problem. Apparently there is one thing sure, namely the fact that every generation this theme, as it look likes, has known as a tradition that by means of survived deliverance from out of a other time period from out of the past came to them. We can thus safely presume that it appeared in a time period in which man did not know that man possessed a hero myth, this means in a era in which he does not yet thought conscious about what he said. The figure of the hero is an archetype which stands since ancient times, (freely translated by Fridsma from out of Dutch). (Jung P60). (..) The cross can, when we met true Christians, be interpreted only from out of its Christian context, unless a dream, (of a Christian client in between Analytical Therapy sessions or analyse related therapy sessions, note Fridsma), gives very strong reasons to look beyond that dream. But even then we had to take the specific Christian meaning of the artefact into our mind. One can not always say that the symbol of the cross has always and under all circumstances the same meaning, if it was so, than it should be stripped of its numinous nature and will loss its vitality. By than it should be only a word, (Jung, P81), (freely translated by Fridsma from out of Dutch). As seen Christianity is build on the foundations of human survival and human thoughts and religious experience which accumulated within the Christian nature and origin from out of the Jewish religion focused on a true God and Christ related system of beliefs and understanding. Christianity and Christians need as seen by Jung be treated as Christians from out of their Christian roots and nature. Christianity as religion has survived the ages and helped people in their quest for God and to find their true nature and identity from out of God and Christ defined love and understanding and to find their true place within the universe, (note, Fridsma). As seen by Jung, it is of great importance to understand, to recognize and to see the historical lines, its meaning and its development in time in regard to heroism, resurrection and salvation at global level so one can compare these results with religion in general and Christianity in special because of our point of theological focus in special. Fridsma led us see that related to Jung's studies and as shown by Jung himself, Christianity was developed from out of Jewish religion and that the Jewish

religion came forth from out of heathen religion and myths which were also set, but at different level at global scale of multiple and different human nations, nomads and stems of human groups with their own cultural and religious beliefs at that time of human development and the related state of related individuals and groups, or nation claimed spirituality. This could be seen as a form of religious, spiritual and cultural growing and transformation process of society's through out of history and in relation to religious and or state related politics during the correlating development processes. Jung let us therapists, theologians and metaphysicians see the importance of symbols by means of the example of the cross as major symbol within Christianity and especial within the Catholic society at individual level of the individual self. Jung let us see the true meaning, purpose and the power of symbols for the symbol related and bounded individuals so one can observe and actually see the influence of that symbol at the behaviour of the individual. And one could also see the impact in relation to the individuals own life because of the real effects of that impact at personalized level of existence of the individual who had conformed oneself with the symbol so the symbol is an integrated part of one's personal life at conscious and unconscious level of one's own being, (end of note, Fridsma).

As seen from out of theological perspective, the symbol G.O.D. of the General Oer Dimension could be metaphorically seen and placed as synonym of God, from out of an abstract energetic sense focused. The real directed influence of the General Oer Dimension at evolutionary level of existence and transformation is of importance for humanity to understand its real effects and influence so one can feel its energetic presence through out of space and time from out of the universe so one can feel and experience this ever lasting absolutism and energetic reality at natural energetic and at spiritual energetic level because of the equivalence between the General Oer Dimension and God, which opens the possibility of a personalized and thus individualized connection with the universe and with God, and one can understand one's meaning and purpose in life and experienced one's own existence at conscious and unconscious level of one's individual being bounded to God if one let a God consciousness and or a Christ consciousness grow within oneself from out of a form of personalized religious belief and if one stayed focused at God and or Christ through out of one's personal life time at personal level of existence and stimulated by the energetic God power from within oneself at conscious and unconscious level of one's own true being, (end of note Fridsma).

The origin of the universe as explained is related to the General Oer Dimension which created the circumstances in which a cosmic egg could develop from out of the General Oer Dimension force fields and energies which caused eventually the

Big Bang and the origin of the primary universe which stands in symbolic relation to Genesis 1.1 “In the beginning God created the heavens and the earth.” In 1996 Pope John Paul the second went far beyond former papal tentativeness and formally agreed that the biological evidence for evolution is compelling, (Haught, P43). This historical event was of great historical importance with a deep metaphysical theological meaning for Christianity because of its relation and misguided paradoxes toward natural science and scientific research progress through time and so accepted the pope finally the evolution theory (basically scientifically founded by Charles Darwin by means of his The Origin of Species, 1859 in regard to natural selection and the principle of survival of the fittest.), so the Catholic church recognized the empirical scientific facts, evidence and research findings and conclusions and came in line with science which made it possible to close the gab of ages because of the truth and overwhelming evidence in regard to evolution and its scientific meaning and purpose from out of natural science, physics and astrophysics. The recognition of the pope made a new and more realistic dialog between natural science and metaphysical theology possible with mutual respect for each of the disciplines, note Fridsma.

The study of the development of the universe and its evolution and transformation from out of the energy concentrated cosmic soup of matter and anti matter in the cosmic egg within the nothing (some would call it God but Fridsma call it the General Oer Dimension (G.O.D.)), that caused the Big Bang which sent the matter and anti matter free and produced time and space dimensions and gravity on cosmic scale when the parts flow away in all directions like a swelling balloon, is of importance in order to understand its underlying processes, purposes and meaning. The Big Bang made that the universe was born where transformations on astrophysical scale in time through atomic chain reactions produced organic and inorganic molecules, suns, planets, solar systems, galaxies and so on, and above all under influence of time related evolution, it produced eventually life and intelligence, Sagan, (1981) and Hawking, (1990). Charles Darwin made his point when he proved that natural selection between species is the key in order to survive in nature, Darwin, (2003). Evolution is a process started billons of years ago from out of its origin the General Oer Dimension, which generated by natural cause the birth of the universe and could be symbolically seen as an act of God, (Fridsma).

For metaphysical theologians is the fact of evolution important for understanding God and in order to get answers on key questions about the human biological origin and the universe and its connection with science especially physics, astrophysics, astronomy and biology, answers on key questions which need to be

integrated within the concept of theology and God in order to understand its true nature and in order to understand truth, special not Fridsma.

Life on our planet earth developed after cosmic bombardments that created in billions of years the environment that made life in one cell living organisms possible in the water which eventually evolved into fish and later into amphibious followed by the dinosaur in a process of many millions of years (the dinosaur disappeared eventually through a cosmic disaster caused by the impact of a asteroid or a comet into our planet from out of space and because of the implications caused by that impact on the environment at that particular time in history on Earth). This happening made it possible that little mammals could develop themselves by surviving the deathly disaster which eventually led to the evolution of the humanoids and the modern human being called Homo sapiens. This total process from the beginning of life on earth till the present modern time we live in, enclosed a time period of many hundreds of millions of years of evolutionary processes during which time countless species where developed and disappeared by extinction through survival of the fittest by natural selection. Scientific development and research today made it possible to detect other planets light years away beyond our solar system and scientists detected organic molecules through out the universe, the building stone's for life. Scientists made it possible that in the late 60s of the 20th century astronauts set foot on the moon. Science made it possible to build space stations like Skylab and more recent the space station. We sent robots to Mars etcetera, to explore, and eventually man will go to the stars in the very future, (Fridsma, P14),

All biological entities require matter for their construction and energy for their activities. This is true not only for individual organisms, but also for the populations and communities that they form in nature. (..) It is (..) appropriate, (..), to accept that we look at the world through human eyes and that we impose scales that happen to be appropriate for our own species. A strongly developed character of our species is that a wide range of resources are substitutable for each other. Work may be exchanged for food, one piece of food can be exchanged for another, food can be exchanged for work, gold can be exchanged for housing; even, in some communities, cattle can be exchanged for wives. There is little of anything that is comparable in other species. In effect dollars and pounds have come to be surrogates for resources. Areas of land come into this category of resources that can be bought and sold or swapped for other resources. Even areas of rainforest worthy of conservation can be exchanged for currency in agreements with the International Bank (..) and areas of the oceans are defined, and even fought for, because of their financial value for fisheries. (..) Of course it is not the area itself which had value but the light and water that fall upon it and the

nutrients that it supplies. It is these that a farmer, forester, fishing nation or conservationist really pays for when he buys an area, (..), land or water receive and process incidental radiation. This source of energy places the ultimate limits on the biological activities of any area of land and water. (Begon, P648). As seen by Fridsma, mankind cultivated areas of land and water and set up community systems in order to survive and for the purpose of exchange at inwards and outwards community level of economics related to the community in general and the individual in special. In our complex 21st century society we have developed a system of complex relations and communication channels to interfere with each other at personal and business level from out a system of national and international rules which are determined by politics, economics, law and the stage of technological development, healthcare systems, welfare systems, medical progress, science and education development and so on. There is an unbalance in our world on Earth between the rich and poor at individual level but also at international economic level between nations.

Because of this basic unbalances at economic and social level and our destructive way in how we treat our planets natural resources and how we pollute our planet and changed our planet's environment through out of time, many human beings in the poor third world nations lives under average level of economic survival and die by hunger, diseases, war and so on, so there is a responsibility of the rich nations to support our poor neighbours, we do so but not enough at this time. We could support with economic help, medication, technology, educational programs etcetera at a much higher level as in the present time line in order to banish hunger, disease and destruction of our neighbours who are also human beings. So we could live also at moral and ethical level in line with Christ and with God. Did Jesus him self not say in Matthew 19 verse 19: (..) "You shall love your neighbour as yourself", we don't need to forget that we are all God's children and that we all need to help each other if possible, so we could look straight in the eyes of God metaphorically seen. It is important to improve our own environment and take care for Earth in general and all areas which need extra care in special to prevent ecological disaster at major and or minor scale of our planet and environmental habitat. It is a basic right for every human being to live in freedom within the law and international regulations and that implicates also that one had the right to live in peace and prosperity with enough food, water, shelter, basic care, money, insurance, work and so on in order to support one's own family and oneself from out of one's own material and immaterial possibilities in relation to one's own personal created little heaven in stead of a symbolic hell on Earth related to a extreme struggle for survival at individual level from out of extreme, dangerous, deathly non chosen circumstances related to one's existence metaphorically spoken, and that is basically the mean reason why we need to help each other at

international level of cooperation and also at national level of our own country in order to organise help and banish poverty, pain and sorrow if possible and by bringing the light of God into the life of those who wants to share in the love of God and Christ and to gain advantage from out of that pathway in order to gain an extra dimension of spirituality and enlightenment in relation to one's existence and within one's personal and naked life, (end of note Fridsma).

Fridsma will right now introduce you to Francis of Assisi to show you the true meaning of Christianity in the middle ages by a man he admires. Francis of Assisi, born as Giovanni Bernardone around 1181 to 1226, Italian preacher and founder of the Franciscan Order in the year 1209, Saint, his day is October 4th, (Guralnik, P554). Bruce Bawer gives a reasonable description and vision in regard of Francis of Assisi which Fridsma fragmentarily and stripped of non don personal remarks will quote as he self sees it: Francis sought to lead a Christ like live, and not to do it by halves. The first lesson of his story is that living like Christ is not just a matter of being vaguely nice and inoffensive; at times one may find it necessary to behave in ways that seem obstinate, self righteous, even uncharitable. The second lesson is that the path to Christ can be bumpy and meandering. (..) Francis first became a beggar he frankly sought glory as a "knight of God". (..) Francis found his way to God's services by stages. The first stage involved a dilapidated San Damiano church. He was convinced that God had commanded him to "repair my house." (..) Presently, in a wood near Assisi, he discovered a small Benedictine chapel, Our Lady of the Angeles, later Our Lady of Portiuncula, which would become the hub of Franciscan activity; this to he repaired. At first mocked and stoned in Assisi, Francis came to be tolerated, than esteemed. Like Christ, he began to draw disciples to his side, a development that wasn't part of his original intent.

The Franciscan Order just happened. (..) Part of the reason for it lies in his simplicity of life, thought and expression. His "Canticle of the sun", (..) his letters and the rules he wrote for his order reflect a firm and uncomplicated conviction that human beings are put on Earth to praise, serve and rejoice. As Hans Kung has noted, Francis is of all medieval figures the one with whose view of Christ today's Christians can most readily identify, (Fridsma acknowledged that conclusion). No intellectual giant, no maker of systematic doctrine, he appeals to most Christians' antipathy for abstruse formulations. His warning that knowledge could be self destructive, (a warning motivated by his belief that theological discourse had severed the clergy from God's pure message of love and from the laypeople they were called to serve), (This also is true and not only knowledge could be self destructive at theological level but also in our world today, think about knowledge which is related to the atomic bomb, genetic manipulation or cloning technology

and so on which can do harm in to the wrong hands like that of terrorists and irresponsible scientists, note by Fridsma). (..) Yet even bookish Christians will acknowledge that a simple hymn can help one to achieve a sense of spiritual communion that an entire theological library may not. That's the essence of Francis's ministry, then and now: his simple, perhaps overly literal, and (to some) even ingenious obedience to Christ's charge to serve the poor (..) confronts us all with the degree to which our own Christianity is a matter of speech more than action, a belief intellectualized rather than passionately lived, (Elie, P4, 5, 6). As seen Christianity comes from within oneself it manifests itself from out of one's true being. This is related to a God consciousness and a Christ consciousness related to one's own Christian belief and truth. One can show it to the world by living by the rules of God and Christ from within one self so one will be directed to God and Christ. As seen the General Oer Dimension is connected by the collective and infinite mind and memory from out of its origin and evolutionary determination through time and space. This infinite and collective mind and memory are related to the God power within oneself and a true God consciousness and unconsciousness and if one is a Christian at true level of existence than also a Christ consciousness is related to the God power from within and by means of this power connected to the infinite and collective mind and memory related to its origin the General Oer Dimension. The story of Saul shows us how a anti Christian man was conversed into Christianity by gaining a Christ consciousness by hearing a inner voice which he relates to Jesus of Nazareth. The New Testament provides us the true story of Paul who prosecuted Christians, falls of his horse, hears the voice of Jesus of Nazareth; was baptized in His name and became the most important true believer and fighter for Christianity as Apostle of his time and his influence is still in our time line present, Fridsma.

Right now we have to look closer to the conversion happenings of Saul who changed his name later in Paul (note by Fridsma), as seen within the New Testament: Acts 9 verse 1 to 19: New Testament.
1But Saul, still breathing threats and murder against the disciples of the Lord, went to the high priest

2 and asked him for letters to the synagogues at Damascus, so that if he found any belonging to the Way, men or women, he might bring them bound to Jerusalem.

3 Now as he went on his way, he approached Damascus, and suddenly a light from heaven flashed around him.

4 And falling to the ground he heard a voice saying to him, "Saul, Saul, why are you persecuting me?"

5 And he said, "Who are you, Lord?" And he said, "I am Jesus, whom you are persecuting.

6 But rise and enter the city, and you will be told what you are to do."

7 The men who were traveling with him stood speechless, hearing the voice but seeing no one.

8 Saul rose from the ground, and although his eyes were opened, he saw nothing. So they led him by the hand and brought him into Damascus.

9 And for three days he was without sight, and neither ate nor drank.

10 Now there was a disciple at Damascus named Ananias. The Lord said to him in a vision, "Ananias." And he said, "Here I am, Lord."

11 And the Lord said to him, "Rise and go to the street called Straight, and at the house of Judas look for a man of Tarsus named Saul, for behold, he is praying,

12 and he has seen in a vision a man named Ananias come in and lay his hands on him so that he might regain his sight."

13 But Ananias answered, "Lord, I have heard from many about this man, how much evil he has done to your saints at Jerusalem.

14 And here he has authority from the chief priests to bind all who call on your name."

15 But the Lord said to him, "Go, for he is a chosen instrument of mine to carry my name before the Gentiles and kings and the children of Israel.

16 For I will show him how much he must suffer for the sake of my name."

17 So Ananias departed and entered the house. And laying his hands on him he said, "Brother Saul, the Lord Jesus who appeared to you on the road by which you came has sent me so that you may regain your sight and be filled with the Holy Spirit."

18 And immediately something like scales fell from his eyes, and he regained his sight. Then he rose and was baptized;

19 and taking food, he was strengthened.

The conversion of Saul opened his spiritual mind for God and Christ consciousness. All was a process from within himself and a process of a mind melt at universal cosmic scale with the collective and infinite mind and memory as well as seen and explained by Fridsma, (end of note Fridsma).

Saul was the great to be apostle Paul Act 13 verse 9:

9 But Saul, who was also called Paul, (..). Brief historical facts in relation to Paul,

Keller writes: Two years after the crucifixion of Jesus, Saul from Tarsus converted to Christianity as seen (Act 9 verse 3 to18, corrected by Fridsma). Almost 30 years

later begins this great apostle his last journey, but this time as a prisoner. In Judea rules since the year 61 Festus as Procurator; he sends Paul away after severe accusations from Jerusalem against the man. Paul will be accompanied to Rome by centurion Julius. (Act 27 verse 1): 1 And when it was decided that we should sail for Italy, they delivered Paul and some other prisoners to a centurion of the Augustan Cohort named Julius. In Rome Paul got permission to live at his own under guidance of the soldier who secured him as prisoner (Act 28 verse 16). 16 And when we came into Rome, Paul was allowed to stay by himself, with the soldier that guarded him.

And he stayed there in his rented home for two years preaching the words of the kingdom of God without restriction. (Acts 28 verse 30 to 31, note Fridsma) (30 He lived there two whole years at his own expense, and welcomed all who came to him, 31 proclaiming the kingdom of God and teaching about the Lord Jesus Christ with all boldness and without hindrance.), (end of note Fridsma).

After that the story of Paul ends in the New Testament. During the Christian prosecution which started under Roman Emperor Nero, Paul died as a martyr, as Roman civilian not to the cross as Peter, but by the sword. (Keller, P375, 376). (English free translation from out of Dutch by Fridsma, end of note).

Right now it is important that we should look again at Jesus of Nazareth at historical and at universal Level. Bucke came to conclusions like Fridsma did in regard to Jesus of Nazareth, and gave a more detailed information in relation to the historical Jesus, which is totally accepted by Fridsma and which stands in relation to cosmic consciousness:

Jesus himself should have been born in the year 4 Before Christ and should have been 34 or 35 when he began to preach so he should have been enlighten at last at the age of 33. (..) Jesus should have died in the year 35. That means that he should have been 39 when he died and about 36 or 38 when he began to preach if he as John said 3 years preached and 38 if he as synoptic scientists said only preached for 1 year. He should have been enlightened at age of 35 or 36. (..) The first probably authentic scripture of enlightens of Jesus said:

Matthew 3 verse 16 to 17:

16 And when Jesus was baptized, immediately he went up from the water, and behold, the heavens were opened to him, and he saw the Spirit of God descending like a dove and coming to rest on him;

17 and behold, a voice from heaven said, "This is my beloved Son, with whom I am well pleased."

Matthew 4 verse 1:

The Temptation of Jesus Then Jesus was led up by the Spirit into the wilderness

to be tempted by the devil.

(Fridsma had altered the reference of Bucke in to New Testament verses of Matthew but the results and outcome is the same, end of note). One thinks that the enlightening of Jesus took place at January 6 or 10. The fact that Jesus went to John to be baptised let us see that his mind was totally focused on religion and that makes it probably real that he (before his enlightenment) already possessed the true wisdom of life because without that he could not have gained cosmic consciousness. (..) The impulse which Jesus after his enlightening had driven into loneliness, (Matthew 4 verse 1, note by Fridsma), is a normal and universal happening. (..) “He saw the heavens where opened”, reflexes the upcoming of the cosmic consciousness, (phrase Matthew 3 verse 16, this could be synonymy seen as the Holy Spirit, note Fridsma). “Thou are my beloved son”; (phrase Matthew 3 verse 17, note Fridsma); is completely in line with the message of all who gained cosmic consciousness. (..) Jesus was an intelligent man (..) who had the eligibility of mind expansion from out of the depths of his soul (unconscious level); (..) suddenly there was a change he felt an infinite mind power within him. (That’s why he had to fight with his own temptation to direct his power, note Fridsma).

Fridsma will display the scripture from out of Matthew 4 in relation to Jesus his temptation:

The Temptation of Jesus from out of Matthew 4 verse 1 to 11:

1 Then Jesus was led up by the Spirit into the wilderness to be tempted by the devil.

2 And after fasting forty days and forty nights, he was hungry.

3 And the tempter came and said to him, "If you are the Son of God, command these stone’s to become loaves of bread."

4 But he answered, "It is written, "'Man shall not live by bread alone, but by every word that comes from the mouth of God.'"

5 Then the devil took him to the holy city and set him on the pinnacle of the temple

6 and said to him, "If you are the Son of God, throw yourself down, for it is written, "'He will command his angels concerning you,' and "'On their hands they will bear you up, lest you strike your foot against a stone.'"

7 Jesus said to him, "Again it is written, 'You shall not put the Lord your God to the test.'"

8 Again, the devil took him to a very high mountain and showed him all the kingdoms of the world and their glory.

9 And he said to him, "All these I will give you, if you will fall down and worship

me."

10 Then Jesus said to him, "Be gone, Satan! For it is written, "'You shall worship the Lord your God and him only shall you serve.'"

11 Then the devil left him, and behold, angels came and were ministering to him.
This phase seen from out of the New Testament in relation to Jesus life at the moment of consciousness of infinite mind power refers to Bucke's writing in regard to Jesus personal fight to direct his infinite mind power, end of note Fridsma). Jesus came quickly to a decision to use his power for the benefit of mankind. (..) The superiority of Jesus compared to common people manifests itself into:
-A clear head.
-A high morality.
-A total optimism.
-A feeling of immortality.
-And so on.
(..) This mental superiority could be found only by those who gained cosmic consciousness. (..) (Bucke, P110, 111, 112, 113, 114), (Translated freely by Fridsma from out of the Dutch version of Bucke and with in between remarks of Fridsma, end of note).

From out of the Gospel of Matthew Fridsma will display the complete Sermon on the Mount related to Jesus from out of Matthew 5, 6 and 7, the reason of this is that Jesus unfold within his Sermon on the Mount his universal message of truth, love and understanding to mankind which is related to the true meaning of Christianity for Christians in relation to Christian life and to the Christian mind in order to live at conscious and unconscious level of one's Christian Being in relation to one's God consciousness and Christ consciousness, related to the General Oer Dimension and the universe, seen at abstract level of metaphysics, (end of note Fridsma):

Matthew 5:

1 Seeing the crowds, he went up on the mountain, and when he sat down, his disciples came to him.

The Beatitudes:

2 And he opened his mouth and taught them, saying:

3 "Blessed are the poor in spirit, for theirs is the kingdom of heaven.

4 "Blessed are those who mourn, for they shall be comforted.

5 "Blessed are the meek, for they shall inherit the earth.

6 "Blessed are those who hunger and thirst for righteousness, for they shall be satisfied.

7 "Blessed are the merciful, for they shall receive mercy.

8 "Blessed are the pure in heart, for they shall see God.

9 "Blessed are the peacemakers, for they shall be called sons of God.

10 "Blessed are those who are persecuted for righteousness' sake, for theirs is the kingdom of heaven.

11 "Blessed are you when others revile you and persecute you and utter all kinds of evil against you falsely on my account.

12 Rejoice and be glad, for your reward is great in heaven, for so they persecuted the prophets who were before you.

Salt and Light:

13 "You are the salt of the earth, but if salt has lost its taste, how shall its saltiness be restored? It is no longer good for anything except to be thrown out and trampled under people's feet.

14 "You are the light of the world. A city set on a hill cannot be hidden.

15 Nor do people light a lamp and put it under a basket, but on a stand, and it gives light to all in the house.

16 In the same way, let your light shine before others, so that they may see your good works and give glory to your Father who is in heaven.

Christ Came to Fulfill the Law:

17 "Do not think that I have come to abolish the Law or the Prophets; I have not come to abolish them but to fulfill them.

18 For truly, I say to you, until heaven and earth pass away, not an iota, not a dot, will pass from the Law until all is accomplished.

19 Therefore whoever relaxes one of the least of these commandments and teaches others to do the same will be called least in the kingdom of heaven, but whoever does them and teaches them will be called great in the kingdom of heaven.

20 For I tell you, unless your righteousness exceeds that of the scribes and Pharisees, you will never enter the kingdom of heaven.

Anger:

21 "You have heard that it was said to those of old, 'You shall not murder; and whoever murders will be liable to judgment.'

22 But I say to you that everyone who is angry with his brother will be liable to judgment; whoever insults his brother will be liable to the council; and whoever says, 'You fool!' will be liable to the hell of fire.

23 So if you are offering your gift at the altar and there remember that your brother has something against you,

24 leave your gift there before the altar and go. First be reconciled to your brother, and then come and offer your gift.

25 Come to terms quickly with your accuser while you are going with him to court, lest your accuser hand you over to the judge, and the judge to the guard, and you be put in prison.

26 Truly, I say to you, you will never get out until you have paid the last penny.

Lust:

27 "You have heard that it was said, 'You shall not commit adultery.'

28 But I say to you that everyone who looks at a woman with lustful intent has already committed adultery with her in his heart.

29 If your right eye causes you to sin, tear it out and throw it away. For it is better that you lose one of your members than that your whole body be thrown into hell.

30 And if your right hand causes you to sin, cut it off and throw it away. For it is better that you lose one of your members than that your whole body go into hell.

Divorce:

31 "It was also said, 'Whoever divorces his wife, let him give her a certificate of divorce.'

32 But I say to you that everyone who divorces his wife, except on the ground of sexual immorality, makes her commit adultery. And whoever marries a divorced woman commits adultery.

Oaths:

33 "Again you have heard that it was said to those of old, 'You shall not swear falsely, but shall perform to the Lord what you have sworn.'

34 But I say to you, Do not take an oath at all, either by heaven, for it is the throne of God,

35 or by the earth, for it is his footstool, or by Jerusalem, for it is the city of the great King.

36 And do not take an oath by your head, for you cannot make one hair white or black.

37 Let what you say be simply 'Yes' or 'No'; anything more than this comes from

evil.

Retaliation:

38 "You have heard that it was said, 'An eye for an eye and a tooth for a tooth.'

39 But I say to you, Do not resist the one who is evil. But if anyone slaps you on the right cheek, turn to him the other also.

40 And if anyone would sue you and take your tunic, let him have your cloak as well.

41 And if anyone forces you to go one mile, go with him two miles.

42 Give to the one who begs from you, and do not refuse the one who would borrow from you.

Love Your Enemies:

43 "You have heard that it was said, 'You shall love your neighbour and hate your enemy.'

44 But I say to you, Love your enemies and pray for those who persecute you,

45 so that you may be sons of your Father who is in heaven. For he makes his sun rise on the evil and on the good, and sends rain on the just and on the unjust.

46 For if you love those who love you, what reward do you have? Do not even the tax collectors do the same?

47 And if you greet only your brothers, what more are you doing than others? Do not even the Gentiles do the same?

48 You therefore must be perfect, as your heavenly Father is perfect.

Matthew 6:

Giving to the Needy:

1 "Beware of practicing your righteousness before other people in order to be seen by them, for then you will have no reward from your Father who is in heaven.

2 "Thus, when you give to the needy, sound no trumpet before you, as the hypocrites do in the synagogues and in the streets, that they may be praised by others. Truly, I say to you, they have received their reward.

3 But when you give to the needy, do not let your left hand know what your right hand is doing,

4 so that your giving may be in secret. And your Father who sees in secret will reward you.

The Lord's Prayer:

5 "And when you pray, you must not be like the hypocrites. For they love to stand and pray in the synagogues and at the street corners, that they may be seen by others. Truly, I say to you, they have received their reward.

6 But when you pray, go into your room and shut the door and pray to your Father who is in secret. And your Father who sees in secret will reward you.

7 "And when you pray, do not heap up empty phrases as the Gentiles do, for they think that they will be heard for their many words.

8 Do not be like them, for your Father knows what you need before you ask him.

9 Pray then like this: "Our Father in heaven, hallowed be your name.

10 Your kingdom come, your will be done, on earth as it is in heaven.

11 Give us this day our daily bread,

12 and forgive us our debts, as we also have forgiven our debtors.

13 And lead us not into temptation, but deliver us from evil.

14 For if you forgive others their trespasses, your heavenly Father will also forgive you,

15 but if you do not forgive others their trespasses, neither will your Father forgive your trespasses.

Fasting:

16 "And when you fast, do not look gloomy like the hypocrites, for they disfigure their faces that their fasting may be seen by others. Truly, I say to you, they have received their reward.

17 But when you fast, anoint your head and wash your face,

18 that your fasting may not be seen by others but by your Father who is in secret. And your Father who sees in secret will reward you.

Lay Up Treasures in Heaven:

19 "Do not lay up for yourselves treasures on earth, where moth and rust destroy and where thieves break in and steal,

20 but lay up for yourselves treasures in heaven, where neither moth nor rust destroys and where thieves do not break in and steal.

21 For where your treasure is, there your heart will be also.

22 "The eye is the lamp of the body. So, if your eye is healthy, your whole body will be full of light,

23 but if your eye is bad, your whole body will be full of darkness. If then the light in you is darkness, how great is the darkness!

24 "No one can serve two masters, for either he will hate the one and love the other, or he will be devoted to the one and despise the other. You cannot serve God and money.

Do Not Be Anxious:

25 "Therefore I tell you, do not be anxious about your life, what you will eat or what you will drink, nor about your body, what you will put on. Is not life more than food, and the body more than clothing?

26 Look at the birds of the air: they neither sow nor reap nor gather into barns, and yet your heavenly Father feeds them. Are you not of more value than they?

27 And which of you by being anxious can add a single hour to his span of life?

28 And why are you anxious about clothing? Consider the lilies of the field, how they grow: they neither toil nor spin,

29 yet I tell you, even Solomon in all his glory was not arrayed like one of these.

30 But if God so clothes the grass of the field, which today is alive and tomorrow is thrown into the oven, will he not much more clothe you, O you of little faith?

31 Therefore do not be anxious, saying, 'What shall we eat?' or 'What shall we drink?' or 'What shall we wear?'

32 For the Gentiles seek after all these things, and your heavenly Father knows that you need them all.

33 But seek first the kingdom of God and his righteousness, and all these things will be added to you.

34 "Therefore do not be anxious about tomorrow, for tomorrow will be anxious for itself. Sufficient for the day is its own trouble.

Matthew 7:

Judging Others:

1 "Judge not, that you be not judged.

2 For with the judgment you pronounce you will be judged, and with the measure you use it will be measured to you.

3 Why do you see the speck that is in your brother's eye, but do not notice the log that is in your own eye?

4 Or how can you say to your brother, 'Let me take the speck out of your eye,' when there is the log in your own eye?

5 You hypocrite, first take the log out of your own eye, and then you will see clearly to take the speck out of your brother's eye.

6 "Do not give dogs what is holy, and do not throw your pearls before pigs, lest they trample them underfoot and turn to attack you.

Ask, and It Will Be Given:

7 "Ask, and it will be given to you; seek, and you will find; knock, and it will be opened to you.

8 For everyone who asks receives, and the one who seeks finds, and to the one who knocks it will be opened.

9 Or which one of you, if his son asks him for bread, will give him a stone?

10 Or if he asks for a fish, will give him a serpent?

11 If you then, who are evil, know how to give good gifts to your children, how much more will your Father who is in heaven give good things to those who ask him!

The Golden Rule:

12 "So whatever you wish that others would do to you, do also to them, for this is the Law and the Prophets.

13 "Enter by the narrow gate. For the gate is wide and the way is easy that leads to destruction, and those who enter by it are many.

14 For the gate is narrow and the way is hard that leads to life, and those who find it are few.

A Tree and Its Fruit:

15 "Beware of false prophets, who come to you in sheep's clothing but inwardly are ravenous wolves.

16 You will recognize them by their fruits. Are grapes gathered from thornbushes, or figs from thistles?

17 So, every healthy tree bears good fruit, but the diseased tree bears bad fruit.

18 A healthy tree cannot bear bad fruit, nor can a diseased tree bear good fruit.

19 Every tree that does not bear good fruit is cut down and thrown into the fire.

20 Thus you will recognize them by their fruits.

I Never Knew You:

21 "Not everyone who says to me, 'Lord, Lord,' will enter the kingdom of heaven, but the one who does the will of my Father who is in heaven.

22 On that day many will say to me, 'Lord, Lord, did we not prophesy in your name, and cast out demons in your name, and do many mighty works in your name?'

23 And then will I declare to them, 'I never knew you; depart from me, you workers of lawlessness.'

Build Your House on the Rock:

24 "Everyone then who hears these words of mine and does them will be like a wise man who built his house on the rock.

25 And the rain fell, and the floods came, and the winds blew and beat on that house, but it did not fall, because it had been founded on the rock.

26 And everyone who hears these words of mine and does not do them will be like a foolish man who built his house on the sand.

27 And the rain fell, and the floods came, and the winds blew and beat against that house, and it fell, and great was the fall of it."

The Authority of Jesus:

28 And when Jesus finished these sayings, the crowds were astonished at his teaching,

29 for he was teaching them as one who had authority, and not as their scribes.

Brunton gives some metaphysical meaning to look beyond the kingdom of heaven to unfold its basic mystery. Brunton gives his view on Christian metaphysics and Jesus which Fridsma acknowledged. The Sermon on the Mount has peculiar importance over all the sayings of Jesus. It embodies most of the messages He had to give. Before it can be correctly interpreted it must be understood that He was talking from a plane far removed from that enjoyed by His hearers. Jesus had to speak to the people in language which they could understand. To talk to them as He might talk with others on the same plane would have bewildered them. And so He spoke in parables, in similes, and in symbols. The Sermon on the Mount represents the first culminating move on the part of Jesus to present His message to the world. (..) Jesus had first to live through human experience. He did this in his early years. Then He had to live through superhuman experience and the experience on the path of initiation, before He could really satisfactorily undertake His self imposed mission.

Right now Fridsma finds it important that you in relation to Brunton and in relation to the New Testament, will keep in mind Matthew 6 verse 5 to11; The Lord's Prayer to take good notice of this scripture in relation to Brunton because of his analysis for truth and understanding in regard to this verses which Fridsma acknowledged, (End of note Fridsma).

(..) There is a scientific law concerning the practical side of the process of attainment. Jesus said: “But thou when thou prayest, enter in to thy closet, and

when thou hast shut the door, pray to thy father which is in secret; and thy father which seeth in secret shall reward thee openly."
(Note Fridsma this New Testament Phrase comes from Matthew 6 verse 6). Where is this closet which He refers? It is first in our brain from whence it descends into our heart. (Fridsma sees it as the inner mind connected to the brain and the General Oer Dimension from out of the God power and God consciousness from within oneself, end of note). The hearth is the centre of spiritual consciousness in man and the head is the centre of intellectual consciousness. (This needs to be seen metaphorically, note Fridsma). To pray in secret is to come down from the intellectual into the spiritual, from the personal in to the impersonal. We must bring all our consciousness, all our energy into the heart, because it is the threshold of the higher self. (This needs to be seen symbolically, note Fridsma). (..) Despite His clear commands the Christian Church repeatedly reiterates the words of the Lord's Prayer. He taught, as a guide to prayer or meditation, that nothing must be set or fixed and formal that repetition was vain. "Our Father, which art in heaven, hallowed be thy name." Our Father, which is in reality in the eternal. We should forget self utterly, and in this self forgetfulness is the secret of success in beginning meditation or prayer. "Hallowed be thy name." There is no name which we can give God, or the over self in any language. (Fridsma uses the General Oer Dimension as synonym for God, note Fridsma). (..) The name of God will never be found because it is a silent name, it can not be uttered verbally, it is found in the silence alone, it is therefore, a holy name. (..) (A present finding related to Fridsma's evolution concept research indicates towards the General Oer Dimension). We must silence our thoughts and our feelings, if only for a few seconds, when we want to think of God, and in that complete silence we are hallowing the name of God. "Thy kingdom come; thy will be done in earth as it is in heaven." God's kingdom has already come. It is here, it is the one kingdom which is forever coming. But until we realize these ourselves it has not come to us. (We find the true kingdom at energetic spiritual level from within oneself or better within our mind if we direct it by means of our inner God power to the infinite and collective mind and memory of the universe and as seen the General Oer Dimension, to gain inner peace and a entrance for a energetic dimensional inner place called heaven in which one can enter at spiritual level from out of one's personal mind if one is pure in spirit and mind, and if one is devoted to God and Christ, end of note Fridsma). (..) Our attitude of aspiration or of prayer is the desire to realize the coming of the kingdom. This does not mean that we shall have a perfect utopian state on this material earth. That is not what Jesus meant. Jesus was interested only in spiritual things, and to Him the material world was an illusionary world. The kingdom which has to come is not of this earth; it is the kingdom of heaven, that purely intangible and invisible kingdom which everyone must find for himself and one place alone, in the heart. "Thy will

be don on earth as it is in heaven." The Ego must become so unified, so surrendered to the over self, that there is only one will, the Father's. Then it will be don on earth. The earth is the body; the heaven is the timeless state within which the body lives. "Give us this day our daily bread." The bread mentioned in the prayer is a symbol of the bread which we really need. (..) Jesus was not interested in the body; He was interested in the soul. What will keep the soul alive? The daily awakening to reality and to truth, as against illusion and falsehood. So long as we live in illusion, so long as we are deceived by false appearances, we are spiritually starving. To feed ourselves we must reflect deeply and meditate deeply, if only for a few minutes, as to what we really are and what we are here for, until we get an intuitional understanding of that reality. If we do this for ten minutes each day we are asking for our daily bread. "And forgive us our debts and forgive us our debtors." This is again an illustration of the law of destiny which is well to remember, is the greatest force dominating human life today. Destiny is always at work. We need to remember its power because by remembering we shall know how we must act toward other people. "And lead us not into temptation, but deliver us from evil. For thine is the kingdom and the power and the glory forever. Amen." These words do not accurately represent what Jesus said. It may be that we shall find a correct report eventually. The person who is seeking God must not be afraid of temptation, because it is through temptation and through tests that he has to fight and win his way to that which he seeks. (..) "Take no thought for your life, what ye shall eat, what ye shall drink, nor for your body what ye shall put on." Did Jesus mean that you should become negligent, neglectful of your duties, of your means? He did not. He meant that we should cease worrying, cease being anxious, let go of all disturbing thoughts and resign all problems to the over self, to the higher power. By logical, rational thinking you may find a human solution, but by ceasing to think, by taking no thought, and relinquishing your problem to the higher power is then given an opportunity to deal with it. To take no thoughts means to still the mind; to sit and enter into real meditation. (..) "Seek ye first the kingdom of heaven, and all these things shall be added unto you." (This phrase is the spiritual energetic reaction related to the law of attraction from out of a divine power related to God, a spiritual energetic power, note Fridsma). (Brunton, The inner reality; P48, 49, 50, 51, 52, 53).

Whitmont has some critic on the regular God concept of Jewish and Christian origin and of modern rationalism from out of his psychological point of view and spiritual thinking. As the hidden God became identified with spirit and absolute good, nature and natural life, the realm of the now displaced Goddess had to bear the projection of evil. As nature became the realm of the Devil it had to be subdued and mortified by the godly part of man. Although we now condemn this

separation of Western humanity from its instinctive side, we have seen the psychological need to tear loose from the Great Mother Goddess of Nature. For the sake of an independent sense of personality one had to heed the command of the one and only patriarchal "I am that I am," and forget the powers of the encompassing unitary reality. (All has to be seen in a metaphorical sense, note Fridsma). These powers were the Gods who are also animals, plants, stone's, places and times. These were henceforth to be considered reasonless dumb creatures and inanimate, even dead matter. Humanity had to subdue the earth and make it serve the I. In the light of this urge toward rationality, will and responsibility, we have to understand the various myths of the Golden Age or Paradise Lost. (Fridsma agreed). It is also the basis of the Christian doctrine of the Original Sin. No human life can mature without moral conflict and the sense of guilt. To grow up into modern adulthood, magic participation and mythical identification must be overcome. The world and its events must at least hypothetically be seen in terms of impersonal cause and effect relationships. Thereby one's own actions have rationally explicable and controllable effects for which one is accountable. By closing of the psyche from the direct experiencing of the living cosmos, modern rationalism has deprived humanity of conscious contact with the divine. (This is a metaphysical fact, note Fridsma). The lean diet of ascetic rationality that promoted ego growth threatens to starve our souls and destroy our world. We have lost the visibility of the living God. God is dead for us. We have been taught all to well to look for the divine only in the imperative world of "Thou shalt." For lack of imagination we can not see any spark of divine reality, except perhaps as a poetic metaphor, not to be taken really seriously. The images whose worship has been outlawed by the second commandment are referred as idols. That word derives from the Greek, eidolon, the root also of the word "idea." It signified to the Greek mind a visible experience of form, whether object or concept. A similar meaning underlies the Greek words theoria and theatron (theatre) which to the Greek mind pointed up the visibilities of the divine. This possibility of a direct experience of the divine was abrogated in the orthodox (not mystical) Jewish and Christian concepts. No longer could spirit be seen, beheld in stone's, waters, springs, trees, groves, animals and eventually not even in human beings. Instead spirit became an ethical abstraction. Revelation belonged to the past, not the living present. Mythological identification, the living out of the myth, was terminated by separating the human from the divine. Dogmatism was substituted for conscious myth making. Symbolic imagination was likewise curtailed by limiting the sacred to non sensory concepts that can not be seen and felt but only taught. Therefore they must be believed. Faith is no longer pistis, (trust in one's own experience) but henceforth blind acceptance, divorced from subjective personal experience. (Whitmont, P100, 101). Fridsma finds it refreshing that one can see at metaphorical level of God concepts the famine side

of God but he translates all to the General Oer Dimension as an absolute entity. The famine approach of God seen as a Goddess can be at symbolic and metaphorical level of spiritual thinking be useful although it is a metaphorical twist and as explaind, one need to see all within the concept of the universal power related to the general Oer Dimension and its real aspects as a absolute power force at natural and extra natural level determined by evolution (the parts of the power and the universe can be translated from out of reverse thinking to the only one and true General Oer Dimension which is the true dimension of god as a undefined entity power source at absolute power level. Fridsma agreed with Whitmont that from out of a form of spiritual thinking related to human beings there is and should be an opening for famine God related God concepts at metaphoric level of the Goddess in order to gain a more decent and real God consciousness and spiritual awareness ad level of the individual human being. Spirituality is a part of human nature determined by evolution and universal in time, space and dimension, so one need to stay open for spiritual influence to feel complete and connected to the universe and to God. So rational thinking needs to be integrated with spiritual thinking so one stays whole as an individual human being. And this wholeness can only be felt if one opens its mind for true spiritual awareness and experiences by accepting one's own spiritual nature as human being, and by accepting God as absolute concept related to the General Oer Dimension, (end of note Fridsma).

Seligman makes some important notes when writing about religion in general: For a half century after Freud's disparagements, social science remained dubious about religion. Academic discussions of faith indicted it as producing guilt, repressed sexuality, intolerance, anti intellectualism and authoritarianism. About twenty years ago, however the data on the positive psychological effects of faith started to provide a countervailing force. Religious Americans are clearly less likely to abuse drugs, commit crimes, divorce and kill themselves. They are also physically healthier and they live longer. Religious mothers of children with disabilities fight depression better and religious people are less thrown by divorce, unemployment, illness and death. Most directly relevant is the fact that survey data consistently show religious people as being somewhat happier and more satisfied with life than nonreligious people. The causal relation between religion and healthier, more pro social living is no mystery. Many religions proscribe drugs, crime and infidelity while endorsing charity, moderation and hard work. The causal relation of religion to greater happiness, lack of depression and greater resilience from tragedy is not as straightforward. In the heyday of behaviourism, the emotional benefits of religion were explained (away?) as resulting from more social support. Religious people congregate with others who from a sympathetic community of friends, the argument went, and this makes them all feel better. But

there is I believe, a more basic link: religions instils hope for the future and create meaning in life. (And religion also creates more dept in life and personal awareness of oneself because of the spiritual link which is evolutionary determined in relation to the General Oer Dimension and thus God, note Fridsma). (..) The relation of hope for the future and religious faith so effectively fights despair and increases happiness. (..) A process that continually selects for more complexity is ultimately aimed at nothing less than omniscience, omnipotence and goodness. This is not of course a fulfilment that will be achieved in our lifetimes, or even in the lifetime of our species. The best we can do as individuals is to choose to be a small part of furthering this progress. This is the door through which meaning that transcends us can enter our lives. A meaningful life is one that joins with something larger than we are, and that larger than something is, the more meaning our lives have. Partaking in a process that has the bringing of a God who is endowed with omniscience, omnipotence and goodness as its ultimate end joins our lives to an enormously large something. You are vouch saved the choice of what course to take in life. You can choose a life that forwards these aims, to a greater or lesser degree. Or you can quite easily choose a life that has nothing to do with these aims. You can even choose a life that actively impedes them. You can choose a life build around increasing knowledge: learning, teaching, educating your children, science, literature, journalism and so many more opportunities. You can choose a life built around increasing power through technology, engineering, construction, health services, or manufacturing. Or you can choose a life built around increasing goodness through the law, policing, fire fighting, religion, ethics, politics, national service or charity. The good life consists in deriving happiness by using your signature strengths every day in the main realms of living. (This is a life related truth, note Fridsma). The meaningful life adds no more components: using the same strengths to forward knowledge, power or goodness. A life that does do this is pregnant with meaning, and if God comes at the end, such a life is sacred, (Seligman, P59, 60, 260). (God is always present in one's life at conscious and or unconscious level of one's being but it is up to you if you will grow from out of spiritual sense and being as a whole individual person related and or devoted to God and Christ from out of a God and Christ consciousness to guide you at energetic spiritual level in life from out of a sense of divined love and help from out of spirituality and energetic dimensions in order to complete your individual being, ethical and moral standards and sense, end of note Fridsma). In a personalized connection with God could prayer be helpful to direct oneself by meaning of prayer to God and everyone could also experience mysticism. Remen writes from out of her personal experiences with prayer and in regard to mystics: Prayer is not a way to get what we want to happen, like the remote control that comes with the television set. I think that prayer may be less about asking for the things we are attached to than it is about relinquishing our attachment, and beyond

hope, which is another form of attachment. It can help us remember the nature of the world and the nature of life, not on an intellectual level but in a deep and experiential way. (Energetic and spiritual focused, note Fridsma). When we pray, we don't change the world, we change ourselves. We change our consciousness. We move from an individual, isolated making - things - happen kind of consciousness to a connection on the deepest level with the largest possible reality. And then the question "How did you become well?" becomes a more question about mystery than about efficacy, a very different kind of question. At its deepest, prayer is a statement about causality. Turning toward prayer is a release from the arrogance and vulnerability of an isolated and individual causality. When we pray, we stop trying to control life and remember that we belong to life. It is an opportunity to experience humility and recognize grace. Sometimes the most powerful prayers are also the most simple. (..) It is said that Christian mystic Theresa of Avila found difficulty at first in reconciling the vastness of the life of the spirit with the mundane task of her Carmelite convent: the washing of pots, the sweeping of floors and the folding of laundry. At some point of grace, the mundane became for her a sort of prayer, a way she could experience her ever present connection to the divine pattern which is the source of life. She began then to see the face of God in the folded sheets. People can most easily recognize mystery when it presents itself in dramatic ways. The person who heals for unknown reasons when all hope is gone, the angelic visitation, the life altering coincidence. We seem to be able to hear God best when he shouts: even Moses required a burning bush and Jesus' disciples needed him to feed multitudes with a single fish. Yet mystery is as common as a trip to the grocery store. In Guide for the Perplexed, E. F. Schumacher notes that the endless debate about the nature of the world is founded on differences in the sensitivity of the eyes that behold it: "We can see only what we have grown an eye to see." Some of us can only notice miracles. Some of us can only see in times of crises. Yet we can all learn to see God in the folded sheets. (Remen, P270, 271, 282, 283). Note, brief information about Theresa of Avilla: Teresa of Avilla, saint, born in Spane in 1515 died in 1585. She was a Carmelite nun. Her day is October 12th. (Guralnik, P1467). (End of note, Fridsma). By means of prayer we actually come closer to God and Christ through our inner God power and God and Christ consciousness. And as seen mystical experiences are not as rare as one thinks, because if one stays focus on God and Christ in life one can be experience revelation and mystical expressions if one want to see for it at spiritual energetic level and if one recognized this as an act of God directed to oneself during one's lifetime, it is also a act of personal evolution towards energetic spirituality, end of note Fridsma. By now it is necessary that we need us to be focused on Jesus in order to see what he really means to us Christians as true Christian human beings related to him, Jesus of Nazareth and our evolutionary determined spiritual growth. Wapnick writes:

Jesus for us represents God's help, and it is our trust in Him that enables us to find our true self, being able once again to choose the strength of Heaven as our support and the light of truth as our guide. Without this help, sent to us from God, we would for ever be stuck in the world of illusion we have called home; believe the separation from our Father to be real and for ever beyond His healing and forgiving love. Jesus showed this is not so, and makes his home in us that we make his home our own. We can not follow Jesus without this faith. The pressures of the world are to great and the power of our fear and guilt too overwhelming. Without our awareness of the strength Jesus gives us, we would not be able to continue. In him is our salvation already attained, for all errors have been undone and wait but for our acceptance for their healing. He is the way, the truth and the life and in taking his hand we are led to our only reality with him. To stand before the world and say, "This is my brother Jesus," is to acknowledge our oneness with him and God. We are told that faith is a gift of God. Yet how could it be that God's gifts are withheld from any of the children He loves? God's gift of Jesus, in whom are all the others found, has already been given to us. He waits for us to accept them into our lives. The gospels Jesus asks us not to be ashamed of Him, for then he can not help us. This is the real meaning of the otherwise threatening words in Luke: "For if anyone is ashamed of me and of my words, of Him the Son of Man will be ashamed when he comes in his own glory of the Father and the Holy Angels", (Luke, 9 verse 26). (Fridsma sees this from out of a metaphorical context, end of note Fridsma). Our lack of faith in Him results from our own fear and shame, not from heaven's withholding. (This is true, if one wants to life as a true developed Christian one could not be ashamed for Christ and one will have faith because of one's own energetic power connection from within oneself related to one's own God and Christ consciousness and experienced spirituality, end of note Fridsma). (..) To deny Jesus is to deny our selves and our true Identity in God. (This statement is spiritual energetic metaphysically determined by evolution, note Fridsma). He asks only that we accept his love, not for his sake but for ours. In Him we find God's answer to our prayer for life in a world of death. Through our love for Jesus, the world shines in light so radiant that we can not but rush to join with it. Rejoicing in Jesus our brother, we call all people our brother and sister, loving them as we love him and as he loves us. He has told us in the Gospels that he is the vine and we are its branches (John 15 verse 5). (Fridsma will display the complete New Testament scripture phrase John 15 verse 5, true vine: 5 I am the vine; you are the branches. Whoever abides in me and I in him, he it is that bears much fruit, for apart from me you can do nothing. End of note Fridsma). Cut of from him we can literally do nothing but wither in the prison of fear; but joined with him, his strength becomes our own, and the fruits of our lives become the fruits of his kingdom. Jesus calls to us that we accept his help. What peace is ours when at last we reached out for the hand that has never stopped

reaching for ours! (..) As we learn Jesus' lesson for forgiveness, love and unity, he asks us to teach it to the world. He asks us now to bring it to others who "hear and hear again, but do not understand; see and see again, but do not perceive", (Isaiah 6 verse 9). He sends us out into the darkness of the world, not to preach the light, but to be the light. He exemplifies for us the perfect unity of his message with his life, the unity he wants us to exemplify as he did. To speak his words of forgiveness without this same forgiveness expressed in our hearts would be to teach both forgiveness and un-forgiveness as one; this conflict would then become our teaching message, and the one we would be learning as well. (..) Jesus is there to teach his lesson to us in all the opportunities that our egos have provided. Joining us in them, he teaches us how to look at all things as instruments of forgiveness. (..) Our gratitude to Jesus is the expression of our gratitude to God for the gifts He has given us. It is born of the awareness that our Father, (read God, note Fridsma), has never left us though in our deluded minds we believe we have left Him. The awareness of Jesus' present and our gratitude for it, therefore, become another "way in which He (God) is remembered." (..) Jesus led the way back to God. (..) Our gratitude to Him is the acceptance of these gifts of love. In Jesus we find the shining picture of who we truly are, the Christ whom God created one with Him. In Jesus we find not only the goal, but the loving hand that reaches back to lift us up to it. Our gratitude to him is reflected in our clasping his hand as his claps ours, saying "Yes" to his plea on our behalf. In his clear and radiant eyes, we see the innocence our Father (read God, end of note Fridsma), knows to be the light of all his children; (this phrase means that we all originate from out of God, read the General Oer Dimension, by evolution and that the infinite and collective memory and mind remembers, end of note Fridsma), and we give thanks we have not been left to wander uncertainly in a world dark with fear. (The connection to God and Christ from out of the God power within oneself and a conscious and or unconscious God and or Christ consciousness helps one when activated by means of prayer and or meditation to overcome fear and darkness during one's lifetime, end of note Fridsma). (..) The lesson Jesus came to teach was plain, suffering and hurt even unto death, are nothing but illusions of the ego. (Wapnick, P360, 361, 362, 363, 365). That all is true because the power of Jesus is love and love is the strongest power in life and the ego has the ability to project illusions which could be enlightened by the power of God and or Christ if we mobilize those powers from within our self in order to become enlightened, (end of note Fridsma). The Christian religion related to Jesus has its dominant position in today's world as Christian religion never accomplished when the early church fathers had not interfered in worldly matters to expand their influences. Early sects and denominations were broken, the bible canon was established, missionaries were sent out even as diplomatic religious politic missions and there was the aspect of intensive public relations, New Testament knowledge education;

ministry and so on. Even in the days of Jesus there were rivals who claimed to be the messiahs but Jesus won the conquest by proving his originality which was acknowledged by his followers who proclaimed the official Christian church from out of Jesus being. Because of this rival aspect and complot thinking of those who deny the authentic life of Jesus and the true metaphysical philosophy of love and devotion where he stands for in Christian tradition, Fridsma will show you a vision in relation to John the Baptist as proclaimed by Picknett and Prince. Fridsma will show you a fragmentation compilation of their point of few related to John the Baptist and his relation to Jesus of Nazareth with some remarks of himself. This is their (Picknett and Prince) hypothesis. The traditional Christian view of John the Baptist is straight forward enough. It is agreed that his baptism of Jesus marked the start of the latter's ministry, in fact two of the canonical Gospels begin with John preaching by the river Jordan. (Picknet and Prince see John as a fiery ascetic evangelist who emerged from a hermit like existence in the dessert to call the people of Israel to repent their evil ways and be baptized). (..) The Gospel accounts, in fact, reveal little about the Baptist. (This is also the fact of the historical Jesus, his private live and his historical development, note Fridsma). The Gospels tell us that the baptism he preformed was an outward sign of repentance, and that a great many answered his call and were ritually immersed in the Jordan, including Jesus. According to Matthew, Mark, Luke and John, the Baptist proclaimed that he was only the forerunner of the prophesied Messiah, and that he recognized Jesus to be his figure. Having fulfilled his role, he fades almost entirely from the picture, although there are implications that he continued to baptize for a while. (This is not strange because the Gospels of the New Testament canon are focused on Jesus and not John, end of note Fridsma). Luke's Gospel makes Jesus and John cousins. John's parents the priest Zacharias and Elisabeth, are childless and advanced in years, yet are informed by the angel Gabriel that they have been chosen to bear a son, and shortly afterwards the post menopausal Elisabeth conceives. (Elisabeth's revelation; the exact age of Elisabeth is just as her real physical condition at time of conception is unknown, as a woman of older age she could have a irregular menstruation cycles, so the miracle conception could take place at natural way although one thought that one could not receive because of the fact that Elisabeth was all the time of her marriage childless. Because of the fact of a childless marriage, It could also be possible that Zacharias was during his lifetime sterile and if so, an other man had taken his place, if this should be the truth, than Elisabeth committed an act of unfaithfulness. It is a fact that the pregnancy was seen by Elisabeth and Zacharias as an act of God, note Fridsma). It is to Elisabeth that Mary goes when she finds herself pregnant with Jesus. (..) We read in the Gospel how, shortly after he baptized Jesus, John was arrested on the orders of Herod Antipas and imprisoned. (Herod Antipas born approximately 4 B.C. died 39 A.D. son of Herod the great

and tetrarch of Galilee, Guralnik P657; end of note Fridsma). The reason given is that John had openly condemned Herod's recent marriage to Herodias, the former wife of his half brother Philip; a marriage that since she had divorced Philip first, was against Jewish law. After an unspecified period in prison, John was executed. (..) Herodia's daughter Salome had asked for the head of John after Herod had promised her to give what she desired after performing a dance at his birthday. (..) There is another easily accessible source of information about John: Josephus' Antiquities of the Jews. Unlike his alleged reference to Jesus, the authenticity of this is not disputed because it fits naturally into the narrative and is an impersonal account that does not eulogize John, and also differs from the Gospel accounts in significant ways. Josephus records John's preaching and baptizing, and the fact that his popularity and influence over the masses alarmed Herod Antipas, who had John arrested and executed in a pre emptive strike. (..) We conclude about John from out of the Gospel accounts and Josephus that the story of his baptism of Jesus must be authentic. (..) John was active in Peraea, east of the Jordan, a territory under Herod Antipas' rule along with Galilee. (..) The Gospel of John is more specific and names two small towns where John baptized: Bethany accros the Jordan (1 verse 28) (..) and Aenon in the north of the Jordan Valley (3 verse 23). The two places are a fair distance apart so John appears to have traveled extensively during his mission. The impression of hermit like asceticism fostered by the English translations of the Gospels may, in fact, be a misconception. The original Greek eremos, given as either 'desert' or 'wilderness', can mean any place of solitude. (..) It is also likely that John's mission was not confined solely to Jews. In Josephus account, although he initially has him exhorting 'the Jews' to piety, and a life of virtue, he adds that 'others gathered together', (for they also exited to the utmost by listening to his teachings). Some scholars think that these 'others' can only be non Jews. (..) John had been baptized for several years before he baptized Jesus. (..) Like Jesus John's message was an implicit attack on the Jerusalem Temple cult. (..) His call to baptism may have angered the Temple authorities because he claimed it was spiritually superior to their rites, but also because his was free. (..) The Gospels record that John, when in prison questioned the authenticity of Jesus Messiah-ship. (..) Christians accept that John had been divinely inspired to recognize Jesus as the Messiah, but John's question from prison reveals, at the very least, that he had doubts. (The human fact and factor that John when he was imprisoned doubted a moment by the thought if Jesus was the true messiah was a moment of human weakness and personal fear because he wanted be rightful to God and he should have comfort at the end that his decision of baptizing and recognizing Jesus and by acknowledging his presence and stature was truly rightful and in accordance with God, end of note Fridsma). (..) Then there is another, very thought provoking, consideration. When Jesus movement first began to make an impact, Herod Antipas became afraid and appeared to think

that Jesus was John resurrected or reincarnated (Mark 6 verse 14): (That John the Baptist was risen from the dead, and therefore mighty works do sew themselves in him). (This is a clear reference towards Jesus, note Fridsma). (..) This implies that John had enjoyed a reputation on his own behalf for miracle working. This is denied in the Gospels, (this is not true because one could read this between the lines within the gospels and by doing so one could conclude that John had a reputation of his own, note Fridsma). (Herod did not wanted to execute John the Baptist, and now even after the dead of John he, Herod, was afraid of his powers because of the Baptist's reputation as holy-man and absolute submission to God during his life, so Herod Antipas had since the moment of John's execution a bad consciousness because of the death of the Baptist he had ordered because of the tricks of his daughter and wife. That explained his fear and also the thought that the Baptist because of his God connection could haunt him. Herod did not really new Jesus for what he was so he thought in his delusions way of thinking from out of his troubled mind for a moment that Jesus was the in-flesh reincarnation of the Baptist because of the rumours of his mighty and growing reputation. Secondly Herod Antipas was afraid that God should punish him because of the dead of John by sending him back from the dead by means of resurrection, so Herod was more occupied by his fear of John the Baptist and God than by the reality of the upcoming Jesus of Nazareth as the true Messiah. He could for a moment from out of fear not see straight because of his deluded mind however this set the fact that it is true that John during his lifetime and also in dead had a great impact on Israel and Herod Antipas, one need to see this within the perspective of Jesus growing ministry and influence because Jesus and John were two different persons with different goals during their lifetime on Earth, end of note Fridsma). (..) Another episode serves to underline the fact that John's popularity was, if anything, greater than Jesus. This takes place near the end of the latter's ministry, when he is preaching to the crowds in the Temple of Jerusalem. The chief priests and elders come to confront him publicly and pose trick questions in the hope of trapping him, questions that Jesus sidesteps with the alacrity of a seasoned politician. They demand that he identify the authority with which he speaks, Jesus responds with a counter question: 'The baptism of John whence was it? From Heaven or man?' This gives the opponents pause for thought: And they reasoned with themselves, saying, if we shall say, from Heaven he will say unto us, why did you not then believe him? But if we shall say, Of man; we fear the people; for all hold John as a prophet. Faced with this quandary, they decline to answer. What is significant in that exchange is that Jesus used the priest's fear of John's popularity with the crowds against them, not of his own, (This was a strategic move of Jesus of Nazareth, which had nothing to do with the mentioned concurrence between Jesus and John because that is a fiction, they both acted in relation to God, note Fridsma). As we have seen, Josephus stressed the extend of John's influence and

support among the people: Clearly the Baptist was no common itinerant preacher, but a leader of great charisma and power who, for what ever reason, commanded a huge following. In fact, in according to Josephus, both Jew and Gentiles were excited to the utmost by listening to his teachings. (Fridsma need to make some remarks in relation to Jesus, John and the priests within this last phrase because it is partly placed out of the real theological context. Jesus' reference to John the Baptist must be seen in his rightful context Jesus had to be baptized by John as part of his mission to be in line with the God bounded common people and to receive publicly the holy spirit so everyone with a Christian mind would recognize that even John knew this at that moment of divine unity with God. And John had as explained the God divined mission to baptize Jesus and he acted in accordance of that mission. They both had their own mission and goals during their lifetimes, so it was rightful of Jesus to react to the high priests and clergy with the earlier mentioned counter question because John had from out of his position as prophet and Baptist the path freed for Jesus rising personality and influence by recognizing him and acknowledging him as the true Messiah in the name of God by means of the sacred baptizing of Jesus; Jesus had never denied the authority of John in relation to Johns task given by God otherwise he had never come to him knowing his own destiny, end of note Fridsma). (..) The early church texts known as the Clementine Recognitions actually state that some of John's disciples believed him to be the Messiah. And Geza Vermes believes that some episodes in the Gospels and Acts themselves hint that John's followers believed he was the Messiah. (Fridsma explains: "It is not strange that some people thought that John was the Messiah, but during his life John denials that he was the Messiah so followers of him who thought otherwise did not know John for real when they proclaimed him as the Messiah something which John should reject immediately and in frond of God when he still should live because if he had seen himself as the Messiah than he had proclaimed this and he did not because he was not the Messiah and he had seen it as a form of blasphemy if someone in his presence had mentioned him as the true Messiah. As the mean event in his life he, John, acknowledged Jesus status as the chosen one when he baptized Jesus as shown in John 1 verse 19 to 23 and verse 29 to 34; Matthew 3 verse11 to 17; Mark 1 verse 7 to 11; Luke 3 verse 15 to 17 and verse 21 to 22."

Matthew 3 verse11 to 17:

11 "I baptize you with water for repentance, but he who is coming after me is mightier than I, whose sandals I am not worthy to carry. He will baptize you with the Holy Spirit and with fire.

12 His winnowing fork is in his hand, and he will clear his threshing floor and gather his wheat into the barn, but the chaff he will burn with unquenchable fire."

13 Then Jesus came from Galilee to the Jordan to John, to be baptized by him.

14 John would have prevented him, saying, "I need to be baptized by you, and do you come to me?"

15 But Jesus answered him, "Let it be so now, for thus it is fitting for us to fulfill all righteousness." Then he consented.

16 And when Jesus was baptized, immediately he went up from the water, and behold, the heavens were opened to him, and he saw the Spirit of God descending like a dove and coming to rest on him;

17 and behold, a voice from heaven said, "This is my beloved Son, with whom I am well pleased."

Mark 1 verse 7 to 11:

7 And he preached, saying, "After me comes he who is mightier than I, the strap of whose sandals I am not worthy to stoop down and untie.

8 I have baptized you with water, but he will baptize you with the Holy Spirit."

9 In those days Jesus came from Nazareth of Galilee and was baptized by John in the Jordan.

10 And when he came up out of the water, immediately he saw the heavens opening and the Spirit descending on him like a dove.

11 And a voice came from heaven, "You are my beloved Son; with you I am well pleased."

Luke 3 verse 15 to 17 and verse 21 to 22:

15 As the people were in expectation, and all were questioning in their hearts concerning John, whether he might be the Christ,

16 John answered them all, saying, "I baptize you with water, but he who is mightier than I is coming, the strap of whose sandals I am not worthy to untie. He will baptize you with the Holy Spirit and with fire.

17 His winnowing fork is in his hand, to clear his threshing floor and to gather the wheat into his barn, but the chaff he will burn with unquenchable fire."

21 Now when all the people were baptized, and when Jesus also had been baptized and was praying, the heavens were opened,

22 and the Holy Spirit descended on him in bodily form, like a dove; and a voice came from heaven, "You are my beloved Son; with you I am well pleased."

John 1 verse 19 to 23 and verse 29 to 34:

19 And this is the testimony of John, when the Jews sent priests and Levites from Jerusalem to ask him, "Who are you?"

20 He confessed, and did not deny, but confessed, "I am not the Christ."

21 And they asked him, "What then? Are you Elijah?" He said, "I am not." "Are you the Prophet?" And he answered, "No."

22 So they said to him, "Who are you? We need to give an answer to those who sent us. What do you say about yourself?"

23 He said, "I am the voice of one crying out in the wilderness, 'Make straight the way of the Lord,' as the prophet Isaiah said."

29 Behold, the Lamb of God The next day he saw Jesus coming toward him, and said, "Behold, the Lamb of God, who takes away the sin of the world!

30 This is he of whom I said, 'After me comes a man who ranks before me, because he was before me.'

31 I myself did not know him, but for this purpose I came baptizing with water, that he might be revealed to Israel."

32 And John bore witness: "I saw the Spirit descend from heaven like a dove, and it remained on him.

33 I myself did not know him, but he who sent me to baptize with water said to me, 'He on whom you see the Spirit descend and remain, this is he who baptizes with the Holy Spirit.'

34 And I have seen and have borne witness that this is the Son of God."

(As seen and explained by Fridsma, the followers of John who thought he was the Messiah did not know the real John and made their own interpretations without approval of John himself, even after his tragic dead, end of note Fridsma). Picknet and Prince continue: Even the New Testament describes the existence of the Church of John beyond the boundaries of Israel. Bamber Gascoigne writes: “A group of people whom Paul met in Ephesus give an intriguing glimpse of one such potential religion developing, and one that Paul nipped quickly in the bud.” That group people was of course John’s church. Their very existence as a separate entity after the death of Jesus argues that John never preached of one greater coming after him, or that if he had, that person could not have been Jesus. (Fridsma disagreed and explained that when spiritual minded non Jews and Jews, who saw John preaching and saw him baptizing people, if they feels the urge to join John and the principles where he stands for, they to could be baptized and some of them took the knowledge and their experiences of John with them to their own home place or in other countries were they installed their own sect, cult or denomination ministry based on Johns beliefs as far as they knew him and his teachings and they gave their own interpretations in regard to John and seen at a further extended vision they operated from out of their own interpretation and related religious ministerial church services and rituals, unaware of John’s acknowledgement of Jesus as the Messiah, because otherwise they (read the

followers of John the Baptist) to had acknowledged Jesus and Christianity, if they where aware of the fact that John truly recognized Jesus as the true and only one. And as true followers of John they would convert to Christians. However it is a fact that Paul found a developed self sufficient religious group of followers of John on Ephesus who did not had met him during his lifetime. Fridsma does not deny that people who are in need, or who are looking for a new identity and religious cult, could form their own denomination with their own beliefs and ceremonial rites if there is no alternative for their religious and spiritual feelings and beliefs and that is in today's world also going on with worshiping of the religious leader or leaders they want to follow. However it is a fact that John the Baptist never set foot in Ephesus, so the conclusion is set clear that some one has brought the religious knowledge as a devoted and enlightened disciple to Ephesus to spread his teachings and unaware of the fact of John's recognition of Jesus as the true Messiah, which is as explained above a proven fact because John the Baptist although he was a hermit who had lived a solitaire life, devoted to God, had also disciples of his own, (John 1 verse 35: "The next day again John was standing with two of his disciples." People who felt for his teachings act as acknowledged or self proclaimed disciples on their own behave if they wanted to spread his teachings, end of note Fridsma). It seemed that when the Johannites met Paul they had no idea of any such prophecy. (The prophesy of Jesus the Messiah, note Fridsma). Theirs was no insignificant cult. It has been described as an international following, and it stretched from Asia minor to Alexandria. The Acts record that John's religion had been brought to Ephesus by an Alexandrian named Apollos. (..) So John the Baptist had a distinct and strong following of his own, which survived him as a veritable Church. However it has been assumed (..) that it was absorbed into the Christian Church early on. Certainly some of its communities were, like those encountered by Paul, superseded by his own version of the Jesus movement. (..) As we have seen, the first proselytizers of the Jesus movement were amazed to discover a John Church at Ephesus, which has been taken there by Apollos of Alexandria. It was that metropolis that was also the base for Simon Magus, John's official successor and a known rival of Jesus, who was also a Samaritan (Simon Magus was not acknowledged as the Messias by John, note Fridsma). John was no forerunner but a bitter rival, (of Jesus as mentioned by Picknet and Prince, note fridsma), who was worshipped in his own right as the messiah. (Picknett, P304, 305, 306, 308, 309, 310, 311, 312, 313, 314, 315, 316, 322). (Fridsma disagreed, John did never ever proclaim that he was the messiah and he did not act like that in fact he acknowledged Jesus as seen in the Gospels. John the Baptist was a pure God devoted holy man who never should chosen a successor like Simon Magnus because this man was an immorally sinner. John the Baptist should banish him, Simon Magnus because of his sins and immoral acts if he would not want to be baptized and convert to a true God devoted man and as

known Simon Magnus was immoral so John could not ever have mentioned him as his successor. If he claimed in his lifetime that he was the successor of John than it is a false claim and based on his liar and perverted behaviour and maybe falsified documents. Not John himself was a rival of Jesus but followers of him who called themselves Johannites the opposite group of the Christians. If John the Baptist during his lifetime had proclaimed that he was the Messiah than he should have been put to trail and be killed by means of execution because of the Jewish clergy and high priests, the position of Herod Antipas, and the relation to Rome. John was honest and true by doing Gods work as his prophet and baptizer during his God devoted lifetime. If he had gotten a divine message or revelation of God in which he should be told that he was the true messiah than he would immediately had claimed it and act in accordance to it because the word of God was sacred for John. The conclusion that John had never received such message or revelation set the fact that John the Baptist was not the promised Messiah and he knew that. He recognized Jesus and acknowledged him as the true and only Messiah who should fulfil the Jewish prophecy by doing his divined task by means of his actions, death and resurrection (at energetic spiritual and extra sensory perception level seen as explaind), to free the world (at energetic spiritual level seen), and by bringing his message of God related peace, love and salvation for mankind in general and for Christians in special who opened their heart; God and Christ consciousness in order to accept his divine message and to be filled with the holy spirit from within by God and Christ and in harmonic balance with the universe as enlightened spiritual human beings by means of activating the spiritual kingdom of heaven from within oneself and by living a God devoted life based on truth, devotion, grace and moral standards. Jesus of Nazareth and John the Baptist understood each other as God and truth devoted man who followed their own pathway and destiny for the benefit of mankind related to a better and God devoted world, (end of note Fridsma).

<u>Psychology, evolution, biology, metaphysical philosophy, metaphysical theology and the universe, the human mind and theology:</u>

Right now we had to make a step to transpersonal psychological and philosophical thinking, religion and metaphysics to get a better understanding of spirituality and science in relation to the human perspective of knowledge and understanding. Wilber made his statements when writing: We hear a lot today about paradigms and especially about new and higher paradigms, super theories, that would include beyond the physical science, the higher knowledge claims of philosophy-psychology and of transcendental-mystical religion a type of truly unified world view. (..) Finally a overall paradigm or theory that would unite science, philosophy-psychology and religion-mysticism. (..) A transcendental

paradigm meaning an overall knowledge quest that would include not only the hardware of physical science but also the software of philosophy and psychology and the transcendental ware of mystical-spiritual religion. The book of Genesis, for instance, is a Revelation of the evolution of the manifest realm from the un-manifest, which occurs in seven major stages (seven days). It is a translation of a supra-mental insight into the poetic images of the mind's eye. Alas, those whose own eye of contemplation stays closed, take the Revelation as both an empirical fact and a rational truth. And that is a category error. And science discovered that error. (Fridsma had come to the same conclusion when taking the book of Genesis metaphorically and symbolically towards his evolution translation concept related to the General Oer Dimension Doctrine and the synthetic integration of the books within his own hypothetical concepts, end of note Fridsma). (..) To escape from scientism or exclusive empiricism is simply to realize that empiric knowledge is not the only form of knowledge there exists beyond it mental-rational knowledge and contemplative-spiritual knowledge. (..) Verification seems to be a problem because we do not see that all valid knowledge is essentially similar in structure, and thus can be similarly verified (or reject). That is, all valid knowledge, in whatever realm, consists of three basic components, which we will call injunction, illumination and conformation. (..) In essence we will simply suggest that all valid knowledge in whatever realm, consist most fundamentally of these basic components: 1. An instrumental or injunctive strand. This is a set of instructions, simple or complex, internal or external. All have the form: "If you want to know this, do this" 2 . An illuminative or apprehensive strand. This is an illuminative seeing by the particular eye of knowledge evoked by the injunctive strand. Besides being self-illuminative, it leads to the possibility of: 3. A communal strand. This is the actual sharing of the illuminative seeing with others who are using the same eye. If the shared vision is agreed upon by others, this constitutes a communal or consensual proof of true seeing. Those are the three basic strands of any type of true knowledge using any eye. Knowledge does more become complicated when one eye tries to match its knowledge with a higher or lower eye, but these basic strands underlie even that complication. (..) The conflict between empirical science and religion is and always has been a conflict between the pseudo scientific aspects of religion and the pseudo religious aspects of science. To the extent that science remains science and religion remains religion, no conflict is possible or rather any conflict that occurs can always be shown to reduce to a category error: theologians are trying to be scientists or scientists are trying to be theologians. In the past it was common for theologians to try become scientists and talk of Christ as a historical fact, creation as an empirical fact, the Virgin birth as a biological fact, and so on, in which case they should be prepared to answer scientific questions about that. The Virgin birth as an empirical fact means that a person was born without a biological father, (one could also take this Virgin birth

case metaphorically which means that a Virgin birth is the first ever birth, note Fridsma); as a mental symbol it might signify the birth of one whose Father is in heaven. (i.e. one who realizes the transpersonal self); as a contemplative insight, it might be a direct realization that one's True Self is virgin-born moment to moment. Now the Virgin birth as an empiric fact is probably quite wrong, as a symbol and a realization, it is probably quite valid. The point is that when theologians talk empiric facts, they must be prepared to face scientists; when they talk mental principles, they must face philosophers or psychologists; only when they practice contemplation are they truly at home. And a comprehensive-transcendental paradigm should be able to embrace, charitably, all three. That makes it different from traditional religion, traditional philosophy, psychology, and traditional science, because it includes and can potentially integrate all of them. More recently, it is the empirical scientists who are trying to become theologians or even prophets. This is also an unflattering stance. But when empiric scientists attempt to become theologians or religionists, they must be prepared to face the same type of stern questioning, this time from the contemplatives. (..) Thus is my feeling that the most important thing a transcendental or comprehensive paradigm can do is try to avoid the category errors: confusing the eye of flesh with the eye of mind with the eye of contemplation. When someone asks, "where is your empirical proof for transcendence?" we need not panic. We explain the instrumental methods of our knowledge and invite him or her to check it out personally. Should that person accept and complete the injunctive strand, than the person is capable of becoming part of the community of those who's eye is adequate to the transcendent realm. Prior to that time, that person is inadequate to form an opinion about transcendental concerns. We are then no more obliged to account to that person than is a physicist to one who refuses to learn mathematics. We of today are in an extraordinary favourable position: we can preserve the utterly unique position of possessing and championing a balanced and integrated approach to a reality, a new and higher, paradigm, one that can include the eye of flesh and the eye of reason and the eye of contemplation. And I think that the history of thought will eventually prove that to do more than that is impossible, to do less than that, disastrous, (Wilber 1983, P1, 11, 31, 32, 35, 36, 37). (As seen by Fridsma one need to stay within one's own field of authority (science or psychology-philosophy or theology-religion) and if one will reach out to other authorities from out of one's own disciplines to go beyond the frontiers of one's own specialty, one need to be focused on integration directed to new paradigm so that physical reality, reason and contemplation are in balance because they can emerge, and one can act professionally to the outside world to make statements from out of one's own authority in relation to one's specialty and professional discipline end, of note Fridsma). Wilber had learned us a important lesson related

to paradigm from out of integration of methods of how to act and how to think to go beyond one's own professional limitations and to increase one's own professionalism so there can be created a new constitution of synthesis which approach goes beyond the frontiers of the autonomic disciplines of science, philosophy-psychology and theology. This is a important statement because if we look at the General Oer Dimension doctrine we can conclude that this doctrine beholds a integration of multi disciplinary academic thoughts from out of science, philosophy, metaphysics, psychology, theology and so on which are by means of paradigm emerged to solid synthetic findings, statements and conclusions related to the General Oer Dimension Doctrine. Right now Fridsma wil take you to the field of quantum psychology to look closer to the consciousness factor from out of the field of quantum psychology in order to understand more of its true nature because consciousness determines one's personal view in life as individual human beings from out of one's personal mind and perception. Wolinsky writes about his quantum psychology findings: Transmutation can be defined as a change in condition or an alteration, as in qualities or states of mind; in this case, moving from the dual awareness to the quantum awareness. (..) To the self explorer, therapist, spiritual aspirant or the individual exploring consciousness, it is imperative to understand why E-motions, events or situations are experienced the way they are. (E means energy, note Fridsma). Anger without a label is energy from a different form than sadness. Sadness is energy in a different form than hate. Once experienced without labels, the judgment (I should not feel the anger), evaluation (anger is bad), and significance (What does feeling anger mean about me, or what will people think of me if I' m angry?), is removed and we are all left with just energy. Energy with no label is hardly something to feel bad about, (..) there is no reason to resist the experience of anger it is just energy. This is an effortless process, consciousness transmutes itself. This is not a process of using effort to change one thing into another, because an individual "imagines" this or that is better. Here lie the subtle judgments which lock the experiences in time and space. Normally, psychology leaves us in the predicament of either expressing or repressing feelings that are judged through prior learning's as bad or unwanted. Transmutation affords the opportunity to ad a third alternative to expression, or repression, namely transmutation. By seeing the E-motion as energy, transformation occurs. Merely by observing or watching E-motions, thoughts and feelings as they are (namely energy), the experience transmutes itself. (..) From a quantum psychology perspective, we are adding on, to self observation, the de-labelling or de-framing process, which is experiencing E-motions as energy. In order for anything to exist in the physical universe, it must have energy. (..) Quantum touch is observing the E-motions as energy. This de-labelling or de-framing causes a transmutation in the experience of E-motions and is where the transformation takes place. The quantum thoughts act like a philosopher's

stone. In alchemy, the metaphor of the philosopher's stone transforms metals into gold (your true self). In the same way, observing E-motions as energy acts as a philosopher's stone, returning you to yourself (gold). This is transformation. Noted psychiatrist Carl Jung felt strongly about the use of emotions as energy. Jung suggested: In the intensity of the emotional disturbance itself lays the value, the energy which he should have at his deepest deposal in order to remedy the state of reduced adaptation. (Jung 1960). (..) Consciousness has been defined as an ability to know distinctions. Self-consciousness is consciousness of oneself or the imaginary distinction between subject (observer) and knowing object (self). Consciousness, from the perspective of quantum psychology, can be defined in two ways. First, consciousness is that which discerns distinctions. For example, you might say, "I am conscious that you like television and I like reading." Here we have the consciousness to notice the difference between me liking television and you liking reading. Secondly, I am conscious that reading is different from television. In both cases there is consciousness of contrasts or distinctions, i.e., the you reading being different from the you watching television. (..) As mentioned without contrast there would be no experience. Consciousness is creative because consciousness is that which let us know of contrasts, distinctions and explicate order. What consciousness does not let us know is the underlying unity, because where consciousness is, the unity can not be seen; the function of consciousness is to see contrast and differences. (..) Consciousness is the "I" is, and consciousness is where the distinctions of the explicate order takes place. Consciousness does not exist at an implicate level, because at an implicate level there are no distinctions or contrasts, just pure I-ness. This means that what you call an individual self or "you" can never know the underlying unity, because the underlying unity does not have consciousness of a "you" separated from something to be known or to know about. Consciousness is condensed emptiness, therefore, to know consciousness as condensed emptiness and emptiness as thinned-out consciousness is to know the non dual (implicate), dual (explicate) nature of the universe. Simply put, ultimately, the implicate is the explicate, the explicate is the implicate. (So it is the same and could as seen been exchanged with each other, note Fridsma). (..) Consciousness is the observer and the observed, knower and known, experiencer and experience. Without consciousness to know distinctions, there would be the implicate order of quantum I-ness. Therefore consciousness tells you that you exist as a separate self. The concept of existence or non-existence does not arise or exist in emptiness, only consciousness. It can be said, consciousness is condensed emptiness and emptiness is undifferentiated consciousness; (i.e., consciousness without distinctions), (Wolinsky, P56, 57, 231, 232, 233). As proclaimed by Fridsma it is important to understand the process of consciousness because of consciousness we are aware of our personal space as well inside as outside our physical body by

means of our mind. Our consciousness is mind and brain related and within our consciousness we generate and transform a flow of directed energetic impulses which create mind projections of which we are aware, but our consciousness forms only a fraction of our mind. The biggest part is related to our unconsciousness. Within the conscious and unconscious mind, there is a continuous process of energetic charge and discharge of generated impulses going on which are activated from out of our brain and related to our senses include ESP in special and PSI in general. The conscious and unconscious mind produce the spiritual and physical reality world by means of continuous energetic transformation projections which are stimulated by energetic impulses from out of specific related brain area's as physical energetic mind transformative brain centres which will be activated by internal and external stimuli impulses within a continuous flow during one's lifetime and which is related to one's own physical body. When dying the life energy flows out of the body and the energetic residue (which we metaphorically call the individual immortal soul), will return to the universe when dead, and thus to God, (This is a fragment from Fridsma's body, mind and soul hypothetical concept, (end of note Fridsma). It is important that we are now looking closer to the nature of evolutionary life in general and the relation to the development of the brain and Homo sapiens as seen from out of evolutionary biological point of view. Amkreutz writes in regard to diversity: Three trends characterize the evolution of mammals in these last 65 million years, the period that takes us from the primates to the great apes; and then the Homo sapiens. The first trend is the diversification into a large number of species and body forms, the second is the trend towards larger sizes and the third is the increase in brain-size. After nature had spread the enormous variety of genotypes all over the planet during the Cambrian period, the continents had started to drift apart again. Now isolated from their siblings, these genotypes started to diverge on different continents, increasing the diversity of different animals. Climatic changes influenced this trend to diversity. Slowly but continuously, the planet changed from a warm, wet world, covered with tropical rainforests to a colder world with distinct seasons, that varied in time and with longitude and latitude. Species were forced to adapt to the new environments that varied widely in temperature, moisture, available chemical compounds and flora. The second trend towards increased body size, contributed to an even greater pressure for diversification. The bigger the animal, the less body service it has in relation to its body mass, the less loss of heat it will suffer, and hence, the less food it needs to keep up its temperature. The drawback of bigger size is gravity. The bigger the animal is, the more it will have to adjust its body-plan to support and balance its own weight: it would be hard for elephants to survive with the body plan of a bird. In this way gravity contributed to even greater diversification of the mammals. The reduced influence of gravity under water might be one of the reasons for a

lesser variation in body plans in fish. The general trend towards a greater brain size seems to have stabilized at about 37 million years ago. The great exception was the apes and the human lineages that continued to increase their brain size over time. The growth in brain size to the 1350 grams of human beings, however, started only a few million years ago. Since the jellyfish, the nervous system and the brain grew in functionality. Since the bacteria and the multi-cellular EKs, fish acquired fins, gills and tails that had to move in a coordinated fashion. Reptiles, dinos and mammals developed legs, hearts, heads and wings that had to be controlled. More sophisticated internal and external organs evolved sustain the animals live and increase its versatility to deal with the environment it was born into, or was forced to move into after birth. (..) More importantly the animals had long, left the state of direct biochemical interaction with the environment. (..) The environment acts on the body of the animal in the form of particles or the radiation of energy. (..) Matter and energy is all the universe provides for any body including animal bodies to sense. (This is also as seen a truth which is valid for human beings, note Fridsma). The crossing of the threshold to the domain of life marked the beginning of dramatic changes in the way nature deals with knowledge and renditions as we have already observed over the course of four billion years of biological evolution. First nature separated the knowledge about a living organism: genotype and phenotype, the blueprint for the organism, includes the knowledge to manufacture of the organism and the knowledge for the behavioural repertoire of the knowledge. (..) DNA molecules supported by RNA molecules. (..) Second, from the first multi-cellular organisms such as anemone's and the jellyfish onward, nature rendered the internal communication algorithms into a separate mechanism: the nervous-system and the brain as the executive function of the nervous-system. Every living organism is a network of cooperating components, where the network itself has its own physical manifestation in the form of the nervous-system. (..) Third, the nervous-system and the brain evolved into a programmable mechanism. Along their evolutionary path, animals started to learn by the actions they performed, thus forming new and repeatable habits, or algorithms, in their brains. Now they were able to replay the behaviour by executing the algorithms acquired genetically over hundreds of millions of year, they could also learn and repeat new strategies. (..) The separation of concept (blueprint for a physical system) and the living creature (the physical system itself) occurred at the threshold of the cosmic domain and the domain of life. The continuity between the two lies in the expansion of knowledge and the expansion of the physical manifestation of this knowledge. (..) Evolution is a process of unfolding events that continuously transform knowledge (algorithms) encapsulated by the physical manifestations (renditions) of reality into novel renditions in the direction of expansion. Through its journey, in the cosmic domain and the domain of life, evolution can be viewed as the execution of

algorithms that produce physical systems that exhibit emergent algorithms. (..) The domain of life is the expansion of the cosmic domain; the creation of chaos while maintaining harmony between the two, is what nature continues to do. Innovation and communication continue to be the means by which the universe evolves, and expands. (One may not forget that evolution is basically a product of the General Oer Dimension after the Big Bang, a product of transformation at atomic and molecular level through space, time and dimension towards life and life forms and the related development on our own planet Earth, note Fridsma). (..) We may position the appearance of Homo sapiens, and hence our new acquaintance at a mere 100000 years ago. A tiny sliver in the evolutionary performance of nature, hardly any longer than the initial Big Bang that catapulted our universe into existence. Scientists have since long agreed, that the identifying difference with our immediate ancestors, the chimpanzee, lies in the brain. After the appearance of Homo sapiens, the brain did not change a single bit, at least as far as we know. Before that time, over a period of several million years, the size of the brain has had tripled. The remarkable difference between Homo sapiens and all other human like creatures is the strict terrestrial life of Sapiens. That terrestrial life set the stage for the dramatic reconfiguration of the anatomy of the human body, which in turn made the growth of the brain possible. For a long time the use of tools has been viewed as the salient difference between Sapiens and its ancestors. That theory has now been abandoned, since even chimpanzees use tools in some simple ways. Today it is common to use a property that we describe as consciousness, self consciousness or (self) awareness as the distinguishing feature of human beings. We all know what consciousness is, at least intuitively. We know when we are, and we do not know when we are not. (..) Evolution creates new, individual entities and environments through innovation, and establishes and maintains their integrity through communication. (This is also a fact at level of collective and infinite mind and memory level of the universe related to the General Oer Dimension, note Fridsma). Each evolutionary domain, the cosmic domain, the domain of life, and the knowledge domain need to create and maintain the internal order of their structure-function, and the external order of their behaviour. Inorganic matter provides the soil from which living organisms emerged and organized themselves. Organic matter provides an elaborate chain of food from which the variety of living organisms draws the substances to sustain them selves. The biologically chained mindscape of the human mind provides the necessary chaotic substances in the form of impressions that originated from the genotype and from life's experiences, for the creation of independent (conscious) information-constructs that we call thoughts. They gain their independence in the form of the mindscape window. The products of evolution are individual entities and a networked hierarchy of environments, often called eco-systems. The properties of these products are diversity, versatility and decision space. Diversity:

In the cosmic domain we observed the growing diversity of physical entities that emerged through the ages. In the life domain, we observed diversity as the amazing proliferation of living species and the diversity of individual creatures within species as defined by variations in the genotype, the phenotype and extensions of the phenotype. In the knowledge domain we can observe the incredible diversity of thoughts. The domain of the memes might be the most diverse yet. With the emergence of digeality, the worldwide variety of thought is now accessible by every human being (although that every still lies in the future), (this refers to digital computer communication systems and networks and so on, note Fridsma). This accessibility rings the bell for the next round of increased diversity, and not as some might think, the convergence of thought. That is because it is the human mind, and with that it is nature at work here. That means evolution; which means expansion. (Amkreutz, P185, 186, 197, 198, 200, 229, 348). As seen by Fridsma, evolution is important for life and diversity on Earth. And the cycle of evolution can be seen as a continuous process cycle of energy and matter within space and dimension related to time and related to the universe and God by means of the General Oer Dimension. Right now we will look to the species of Homo sapiens at the present timeline to see how pre birth life develops itself within the human female at its natural way after coitus within the fertile stage period of the female. First we will explain some basic terms related to the prenatal period than some basic terms related to the postnatal period before we go any deeper into the subject of the prenatal period and after that we will be going to the mean subject at prenatal level, (end of note Fridsma). Explanations from Moore: some terms related to the prenatal period, (..) Embryo, this term refers to the developing human during the early stages of development. The term is usually not used until the second week, after the embryonic disc forms. The embryonic period extends until the end of the eight week, by which time the beginnings of all major structures are present. Fetus, after the embryonic period the developing human is called a fetus. During the fetal period (ninth week to birth), many systems develop further. Though developmental changes are not so dramatic as those occurring during the embryonic period, they are very important. The rate of body growth is remarkable, especially during the third and fourth months, and weight gain is phenomenal during the terminal months. (..) Terms related to the postnatal period: infancy, this refers to the first year or so after birth, the first two weeks of which are designated as the new born (or neonatal) period. Transition form intrauterine to extrauterine existence requires gradual changes, especially in the cardiovascular and respiratory systems. If an infant survives the first crucial moments after birth, his or her chances of living are usually good (90 percent of neonates do well). The body as a whole grows particularly rapidly during infancy; total length increases by about one half, and weight is usually trebled. Childhood, this is the period from about 15 months until 12 to13 years. The primary

(deciduous) teeth appear and are later replaced by the secondary (permanent) teeth. During early childhood there is active ossification but as the child becomes older, the rate of growth slows down. Just before puberty it accelerates. This is known as the pre-pubertal growth spurt. Puberty, this is the period between the ages of 12 to 15 years in girls and between 13 to 16 years in boys during which the secondary sexual characteristics develop. The legal ages of presumptive puberty are 12 years in girls and 14 years in boys. Adolescence, this is the period of three to four years after puberty, extending from the earliest signs of sexual maturity until the attainment of physical, mental and emotional maturity. The general growth rate decelerates but growth of some structures accelerates (e.g., the female breasts). Adulthood, ossification and growth are virtually completed during early adulthood, 18 to 25 years. Thereafter developmental changes occur very slowly, usual resulting in selective loss of highly specialized cells and tissues. (..) The menstrual phase, the first day of menstruation is counted as the beginning of the menstrual cycle. The functional layer of the uterine wall is sloughed off and discarded during menstruation, which typically occurs at 28 day intervals and lasts for three to six days. If pregnancy does not occur, the reproductive and menstrual cycles normally continue until the end of a woman's reproductive life, usually between the ages of 47 and 52. If pregnancy occurs, the menstrual cycles stop and the endometrium passes into a pregnancy phase. With the termination of pregnancy, the ovarian and menstrual cycles resume after a variable period of time (usually 6 to 10 weeks if the woman is not breast-feeding her baby). (Moral special quotation and intervention note by Fridsma in regard to sexuality and education: If a girl starts her first menstruation or has her first sexual encounter or by losing her virginity, she could be afraid of what is happening if she is not prepared for this moment by means of education or information in relation to sexuality. She needs to understand that from the moment of her first menstruation till the moment of menopause years later, she is fertile and capable to give childbirth after sexual intercourse or other sexual (experimentation) games in which sperm could enter her uterus during her fertile period. Children can not take responsibility for a short on information about sexuality and all what belongs to that because they are children who need to be educated and informed at age of childhood, so parents has a major responsibility to their children and they need to prepare their children (boys as well as girls) by means of sexual education and or information and an open parent child relation and communication channel to prevent child pregnancy or child abuse. It is also a task for teachers, religious ministers, health and welfare workers as well as Medical Doctors, to help parents with the issue of sexual information if parents can not or will not communicate with their children about sexuality in general and about sexual intercourse and the implications of sexual intercourse, or as parents ask for help or in case if there is a situation of child abuse, child molesting and so on. It is important that involved

adults and especially parents take their own responsibilities to their children most serious, thus also at level of sexual understanding their children so they can provide their children with the right information about this major subject in regard to human reproduction and life, without fear or shame. If parents can not take their responsibilities serious or they cannot act at that basic level of care and understanding related to sexuality, they need from that moment on immediately seek help by a professional who is from out of his or her qualified profession and position and field of work capable to help or to take interventions if necessarily in cases of child abuse or child molesting as explained. We do not need to forget that children are the future, so basic childcare is of great importance and sexual education and or information to children is part of this childcare and a basic responsibility of parents and professionals together, end of special note Fridsma). (..) Ova, studies on early stages of development indicate that the ovum is usually fertilized within 12 hours after expulsion of the secondary oocyte at ovulation and observations have shown that in vitro the unfertilized human secondary oocyte dies within 12 to 24 hours. Sperms, most sperms probably do not survive for more than 24 hours in the female genital tract. However there is suggestive evidence that some sperm may be able to fertilize an ovum as long as three days after insemination. (..) Many sperms are stored in the crypts or aggregations of cervical glands and within the cervical mucus. They obtain oxygen by diffusion through the cervical plasma. (..) These sperms are gradually released for three or four days into the body of the uterus and pass into the uterine tubes. This storage of sperm ensures a constant release of sperms and thereby increases the chances of fertilization. (..) Fertilization is the sequence of events that begins with contact between a sperm and a secondary oocyte, and ends with the fusion of the nuclei of the sperm and ovum and the intermingling of maternal and paternal chromosomes at the metaphase of the first mitotic division of the zygote. (..) Embryonic development commences with fertilization, hence the beginning of fertilization is the start of stage 1 of development. The fertilization process requires about 24 hours and occurs as follows: 1. The sperm passes through the corona radiate. (..) 2. The sperm penetrates the zona pellucida. (..) 3. The sperm head attaches the surface of the secondary oocyte. (..) 4. The secondary oocyte completes the second meiotic division, forming a mature ovum and the second polar body. (..) This nucleus is known as the female pronucleus. 5. Once within the cytoplasm of the ovum, the tail of the sperm rapidly degenerates, and its head enlarges to form the male pronucleus. 6. The male and female pronuclei approach each other in the centre of the ovum where they come into contact and lose their nucleir membranes. Then the maternal and paternal chromosomes intermingle at metaphase of the first mitotic division of the zygote. (..) Fusion of the two haploid germ cells produces a zygote, a diploid cell with 46 chromosomes, the usual number for the human being. (..) Because half the chromosomes come from the

mother and half from the father, the zygote contains a new combination of chromosomes that is different from that of the parents. This mechanism forms the basis of biparental inheritance and results in variation of the human species. (..) The embryo's sex is determined at fertilization by the kind of sperm that fertilizes the ovum. Hence it is the father rather than the mother whose gamete determines the sex of their offspring. Fertilization by an X-bearing sperm produces an XX zygote, which normally develops a female, whereas fertilization by a Y-sperm produces an XY zygote, which normaly develops into a male. (..) Because the sex of the embryo is determined by whether the sperm contributes an X or an Y chromosome to the zygote and because X and Y sperms are formed in equal numbers, the expectation is that the sex ratio at fertilization (primary sex ratio) should be 1 (100 boys per 100 girls), however there are more male babies born in all countries. In North America for example, the sex ratio at birth (secondary sex ratio), is about 1.05 (105 boys per 100 girls). (..) As implantation of the blastocyst continues during the second week, morphological changes occur in the inner cell mass that produce a bilaminar embryonic disc composed of epiblast and hypoblast. (..) The epiblast gives rise to all three germ layers of the embryo (ectoderm, mesoderm, and endoderm). The hypoblast represents the primitive embryonic endoderm, which is probably displaced to extra-embryonic regions. It is now believed that most or all embryonic endoderm is derived from the epiblast. (..) As the bilaminar embryonic disc forms the amniotic cavity, the yolk sac, connecting stalk and the chorion develop. (..) Abortion is defined as termination of pregnancy before 20 weeks gestation, i.e., before the period of viability. (Moral quotation in regard to abortion by Fridsma:Abortion could be a controversial issue within some national and international related political, cultural and medical circles and within some religion groups, but abortion needs to be possible in case of life threatening circumstances or on medical indication or under special legal law related circumstances, and by doing so, it would be appropriate to take action in relation to abortion, this is all in line with ethical, moral and God or Christ related standards in accordance to the metaphysical law of circumstances if seen from out of theological-metaphysical religious point of few and the free will and responsibility of the individual involved human being, note Fridsma). Almost all abortions during the first three weeks occur spontaneously; that is they are not induced. The frequency of early abortions is difficult to establish because they often occur before the woman is aware she is pregnant. An abortion just after the first missed period is very likely to be mistaken for a delayed menstruation. About 50 percent of all known spontaneous abortions result from chromosomal abnormalities. The higher incidence of early abortions in older woman probably results from the increasing frequency of non-disjunction during oogenesis. (..) The third week is characterized by the formation of the primitive streak (..) and the three germ layers from which all tissues and organs of the embryo develop. The

third week is a period of rapid development of the conceptus, coinciding with the first missed menstrual period. (..) Cessation of menstruation is often the first sign that a woman maybe pregnant. Relatively simple and rapid tests are now available for detecting pregnancy as early as the third week. These tests depend on the presence of human chorionic gonadotropin (hCG), a hormone produced by the trophoblast and excreted in the mothers urine. (..) There is no absolute sign of pregnancy during the early weeks because a gravid (pregnant) uterus may be mimicked by several other conditions, e.g., fibroid tumors of the uterus and ovarian tumors. Further more a positive pregnancy test does not always indicate that an embryo is developing. (..) The embryonic period is a very important period of human development because the beginnings of all major external and internal structures develop during these five weeks. By the end of the embryonic period, all the main organ systems have begun to develop, but the function of most organs is minimal. As the organs develop, the shape of the embryo changes. Because the tissues and organs are developing, exposure of an embryo to teratogens during this period may cause major congenital malformations. Morphogenesis, the development of form, is an elaborate process during which many complex interactions occur in an orderly sequence. (..) The significant event in the establishment of general body form is folding of the flat trilaminar embryonic disc into a somewhat cylindrical embryo. This folding in both longitudinal and transverse planes is caused by rapid growth of the embryo particularly of the neural tube. The rate of growth at the sides of the embryonic disc fails to keep pace with the rate of growth along the long axis as the embryo increases rapidly in length. (..) It must be emphasized that folding at the cranial and caudal ends and at the sides goes on simultaneously. Concurrently, there is relative constriction at the junction of the embryo and the yolk sac. (..) The transition from embryo to fetus is not abrupt, but the name change is meaningful because it signifies that the embryo has developed from a single cell, the zygote, into a recognizable human being. Development during the fetal period is primarily concerned with growth and differentiation of tissues and organs that started to develop during the embryonic period. (..) The rate of body growth during the fetal period is very rapid, especially between the ninth and twentieth week (..), and weight gain is phenomenal during the terminal weeks. Fetuses weighing up to 500 grams at birth usually do not survive. The term abortion is applied to all pregnancies that terminate before the period of viability. (..) If giving expert postnatal care, fetuses weighing between 1000 and 2500 grams are called premature infants, and most of them survive. However prematurity is one of the most common causes of perinatal death. (..) The fetal period begins nine weeks after fertilization and ends at birth. It is primarily characterized by rapid body growth and differentiation of organ systems. (..) Labor is the process of giving birth to a child. (..) There are three stages: The first stage (dilatation stage) begins when there is objective evidence of progressive

dilatation of the cervix. This occurs with the onset of regular contractions of the uterus (less than 10 minutes apart and painful). The first stage ends with complete dilatation of the cervix. The average duration of the first stage is about 12 hours for first pregnancies. (..) The second stage (expulsion stage) begins when the cervix is fully dilated and ends with the delivery of the baby. The average duration for primigravidas is 50 minutes, and for multiparas, 20 minutes. The third stage (placental stage) begin when the baby is born and ends when the placenta and membranes are delivered. The duration of this stage is ordinarily less than 10 minutes. The placenta separates through the spongy layer of the decidua basalis. After delivery of the baby the uterus continues to contract. As a result, a hematoma forms behind the placenta (..) and separates it from the decidua basalis. After delivery of the placenta, the myometrial contractions constrict the spiral arteries that formerly supplied the intervillous spaces. These persistent contractions, which are almost tonic in nature, prevent excessive bleeding from the placental site. (Moore, P6, 26, 27, 28, 29, 30, 32, 40, 49, 53, 70, 93, 108, 122, 123). As seen and explained by Fridsma: It is necessary to understand the biological process from the stage of fertilization to the stage of birth of the infant belonging to the family of human species. It is important to know the evolutionary determined complexity of pre-birth biological development of the human being within the safety of the womb of the mother during the pregnancy period till the moment of birth when the new born human being as an infant enters the world of his or hers new environment for further development and in order to explore. The infant is by means of evolution connected to the General Oer Dimension and thus God which spiritual energetic connection one could feel and experience when one grows at conscious and unconscious level during one's personal development from the moment of birth till the moment of death. As seen and explained: being born and staying alive is an act of surviving of the living and surviving of the fittest. If an infant is born than there is a special bound between mother and child. Right now we will look a bit closer to this bound, briefly from out of Jungian perspective analyzed. Bolen writes: Some new mothers experience an immediate attachment to their newborn; a fiercely protective love and deep tenderness toward this infant wells up to them as they hold the precious, helpless baby to whom they have just given birth. We say that the baby evokes the mother archetype in such woman. For other new mothers, however, maternal love grows over a period of months, becoming obvious by the time the baby is eight or nine months old. When having a baby does not activate "the mother" in a woman, the woman usually knows that she is not feeling something other mothers feel, or something she herself has felt for another child. The child misses a vital connection when 'the mother' archetype is not activated, and keeps yearning for it to occur. (..) (The archetypal mother-child pattern can be fulfilled by another woman who is not the biological mother). And yearning for that missed attachment can continue into

adulthood. One forty nine year old woman, who was in a woman-group with me, wept as she spoke of her mother's death, because now that her mother was dead that hope for connection could never develop. Just as 'the mother' is a deeply felt way of being that that a child can activate in a woman, so also each child is programmed to seek 'the mother'. In both mother and child (and therefore in all humans), an image of mother is associated with maternal behaviour and emotion. This inner image at work in the psyche, an image that determines behaviour and emotional responses unconsciously, is an archetype. "The mother" is only one of many archetypes, or latent, internally roles, that can become activated in a woman. When we recognize the different archetypes, we can see more clearly what is acting in us and in others. (This is a true statement of Bolen, because archetypes are present within our inner soul the so called collective unconsciousness but whose presence and effects determine our consciousness and thus our behaviour at conscious and unconscious level of our true human being. End of note Fridsma). (..) Carl G. Jung introduced the concept of archetypes into psychology. He saw archetypes as patterns of instinctual behaviour that were contained in a collective unconscious. The collective unconscious is the part of the unconscious that is not individual but universal, with contents and modes of behaviour that are more or less the same everywhere and in all individuals. Myths and fairytales are expressions of archetypes, as are many images and themes in dreams. The presence of common archetypal patterns in all people accounts for similarities in the mythologies of many different cultures. As pre-existent patterns, they influence how we behave and how we react to others. ((Bolen: P14, 15). Fridsma agreed. The collective conscious is related to the universe and the universal collective memory at infinite level of the universe determined by evolution and evolution related development, the General Oer Dimension, and thus God, end of note Fridsma). Right now it is important to look at scientific progress at biochemical level of biology from out of that field. As we know, all knowledge is in line with God because of the fact that all knowledge gained at scientific level from out of research and experiments is an kind of act of revelation towards mankind and mankind related scientifically progress in order to understand and explore, note Fridsma. We will take a step to recombinant DNA technology because scientific progress made it possible to clone plants and animals like the famous 20th century bull Herman or sheep Dolly in the late 20th century. The cloning concept and the concept of genetic manipulation, the usage of human stem cells for research, the Gnoom project and so on set ethical questions, moral and legal standards in regard to the creation and manipulation of life by scientist. We have gained knowledge to understand God's evolutionary material and immaterial universe but we had to be careful by playing God in metaphorical sense by means of science that's why Fridsma integrates the subject of recombinant DNA from out of a brief review within his field research concept. Stryer writes: The analyses

of the molecular basis of life has been revolutionized by recombinant DNA technology. Complex chromosomes are rapidly being mapped and dissected into units that can be manipulated deciphered. The amplification of genes by cloning has provided abundant quantities of DNA for sequencing. Genes are now open books that can be read. New insights are emerging as exemplified by the discovery of introns in eukaryotic genes. Central questions of biology such as the molecular basis of development are now being fruitfully explored. The reading of the genome opens a new record of evolution. (..) Analyses of genes and cDNA can reveal the existence of previously unknown proteins which can be isolated and purified (..) Conversely, purification of a protein can be the starting point for the isolation and cloning of its gene or cDNA (..). Very small amounts of protein or nucleic acid suffice because of the sensitivity of recently developed micro-chemical techniques and the amplification afforded by gene cloning. The powerful techniques of protein chemistry, nucleic acid chemistry, immunology, and molecular genetics are highly synergetic. New kinds of proteins can be created by altering genes in specific ways. Site-specific mutagenesis opens the door to understanding how proteins fold, recognize other molecules, catalyze reactions, and process information. Large amounts of proteins can be obtained by expressing cloned genes or cDNAs in bacteria. Hormone's such as insulin and antiviral agents such as interferon are being produced by bacteria. A new pharmacology that will profoundly alter medicine has come into being. Recombinant DNA technology is also providing highly specific diagnostic reagents, such as DNA probes for the detection of genetic diseases, infections and cancers. Retroviruses are being used to deliver missing genes into mice with genetic diseases and human gene therapy will probably be initiated in the near future. Agriculture too will almost certainly benefit in the near future from the capacity to construct new genes and introduce them into eukaryotic cells. The genetic engineering of plants is likely to lead to crops that are more resistant to drought and have greater nutritional value. (In today's world genetic altered crops for human consumption are a fact, note Fridsma). The recombinant DNA revolution in biology is rooted in the repertoire of enzymes that act on nucleic acids. Restriction enzymes, a group of key reagents, are endonnucleases that recognize specific base sequences in double helical DNA and cleave both strands of the duplex. Specific fragments of DNA formed by the action of restriction enzymes can be separated and displayed by gel electrophoresis. The pattern of these restriction fragments is a fingerprint of a DNA molecule. A DNA fragment containing a particular sequence can be identified by hybridizing it with a labelled single stranded DNA probe (Southern blotting). Analysis of DNA molecules has also advanced by the development of rapid sequencing techniques. DNA can be sequenced by chemical cleavage at particular bases (Maxam-Gilbert method) or by controlled interruption of replication (Sanger dideoxy method). (..) New genomes can be constructed in the

laboratory introduced into host cells, and expressed. Novel DNA molecules are made by joining fragments that have complementary cohesive ends produced by the action of a restriction enzyme. DNA ligase joins the ends of DNA chains if they are within a double helix. Plasmids (circular accessory chromosomes) and labda phage are choice vectors for cloning DNA in bacteria. Specific genes can be cloned from a digest of DNA. This genomic library can be screened with a complementary DNA or RNA probe. Alternatively, one can form cDNA from mDNA by the action of reverse transcriptase. cDNA inserted into expression vectors that contain strong promoters is efficiently expressed by bacteria. Foreign DNA can be carried into mammalian cells by a retrovirus or be directly injected. The production of large mice by injecting the gene for rat growth hormone into fertilized mouse eggs shows that mammalian cells can be genetically altered in a designed way. New DNA can be brought into plant cells by the soil bacterium agrobacterium tumefaciens, which harbors Ti (tumor induction) plasmids. DNA can also be introduced into cells by applying intense electric fields, which render the cells transiently permeable to very large molecules. Novel proteins can be engineered by generating specific mutations in vitro. A mutant protein with a single amino acid substitution can be produced by priming DNA replication with an oligonucleotide encoding the new amino acid. The techniques of protein and nucleic acid chemistry are highly synergistic. (Stryer, P137, 138, 139). Fridsma explains: We have noticed that DNA can be manipulated an that DNA can be cloned it is important that all is in accordance to legal regulations in order to prevent Faull play and illegal research and other illegal activities. One can see the importance of scientific research and scientific progress on biochemical level of science and its implications for mankind. That is why ethical and legal regulation is important in order to set rules and to regulate and control the initiated science projects to prevent science abuse for immoral purposes. This is also for theologians of importance because it can affect the ethical principles of the Christian western society or closer at home, the principles within one's home town or local church community that is why theologians need to integrate basic scientific knowledge and understanding related to science in general so one can communicate with some authority in relation to manifest scientifically subjects and subject related problems because of their implications, and in order to gain understanding and influence in regard to one's theologically subject related opinion, statements and so on in public or private debate which one can use to influence public or individual opinion by acting professionally within one's own theological profile in accordance to the democratic western principles and Christian beliefs, but one has as theologian keep in mind that all progress and knowledge at scientific level gained by scientists are related to God, revelation and the origin of all from out of the General Oer Dimension. It is also important because when theologians orients themselves on science at basic level one can

answer much easier questions by overruling the force field paradox and controversy between science and theology at Christian moral and ethical level. As seen a dialogue between science and theology is important in order to understand each other and to take notice of each other so one can learn from each other. That is why Fridsma proclaims or recommends the theological society to form science related theological study groups in order to integrate and emerge science within the domain of theology. (End of note Fridsma). Right now it is important that we are looking more specific to reality as consciousness from out of knowledge seen from out of the perspective of the dualistic and non dualistic mode. Wilber writes: (..) Man has available to him two basic modes of knowing. Now it is of the utmost significance that of the fast number of scientists, philosophers, psychologists and theologians that have fully and deeply understood these two modes of knowing their unmistakable and unanimous conclusion is that the non-dual mode alone is capable of giving that "knowledge of reality." They have reached in other words the same conclusion as that of the modern quantum physicists. (..) Yet most westerners finds this extremely difficult to comprehend, for our civilisation, our personal identities, our philosophies, and our life goals are so thoroughly based on the dualistic mode of knowing that any suggestion that this dualistic mode gives illusion and not reality initiates in most of us a frantic flight from insight. (..) It is dualistic dividing the universe into a "seer" and a "seen", thus, "creating two worlds from one," and thereby making the universe "false to itself." This process of knowing becomes doubly corrupt when the universe so abstracted and so symbolized becomes confused with the universe in its actuality, when we confuse the map with the territory and commit the fallacy of misplaced concreteness. (..) We approach reality only to find our theories and world-pictures fall apart as fast as we can manage to construct them, to find at the basis of the physical world the basis of the mental world an incompleteness theorem, to find in short, that all "observation disturbs reality." Such is the nature of dualistic knowledge, and yet we seem not so much to want to examine the adequacy of this knowledge itself as we want to find "innovative" and "ingenious" means, principally through technology (for techno-logic is a natural extension of duo-logic), to increase our use of it. We are in other words fighting tooth and nail to defend the source of our illusions. (..) There are two different modes of knowing reality. Approaching the problem thus, it is demonstrably true that the world-pictures presented by symbolic-map knowledge have always different greatly from culture to culture and usually from person to person within single cultures throughout history. Furthermore our symbolic world-picture of reality will continue to change as we update and revise our scientific, economic and historical ideas about reality. But the non-dual mode of knowing does not take as its "contents" any ideas or symbols, but rather reality itself, a reality that is everywhere and every when identical, so that this mode of knowing itself results in a single philosophical

consensus of universal extent, an understanding of reality that has been held by men who report the same insights and teach the same essential doctrine whether living today or six thousand years ago. The reality experienced by the Ch'an Buddhist, the European theologian and the modern biochemist using this mode is one and the same. Thus symbolic-map knowledge can generate numerous and different pictures of the world while non-dual and non-symbolic knowledge presents but one picture (or rather one understanding, since this mode of knowing is non-verbal and there for non-pictoral.) (..) The non-dual mode of knowing takes the universe as a whole in one piece without the divisions and fragmentations characteristic of the symbolic-map mode. (What the dual mode just well does, note Fridsma). Now as to the more specific characteristics of the non-dual mode, we will be pointing them out as we proceed throughout this volume. It is obviously nothing that can be fully described symbolically, for that would be symbolic-map knowledge.(..) For Hegel the reality of each separate thing consists in its being an aspect of the whole, so that a thing has reality only as a part of the whole and thus it is by an everlasting addition of fragments that we finally reach the absolute. Doubtless there is some merit to this but ultimately to add up fragments is just as much an intellectual dodge as to divine up fragments, the non-dual mode of knowing operates where there are as yet no fragments, no divisions, and no dualities to add or divide. (Fridsma had to make a argumentation interruption because of Hegel who had a philosophical argumentation statement when he said: "the reality is reasonable as the reasonable is real," this rightness is important because all is centred around the subjective arguments of reason and reality, The dual mode sees parts of reality from out of its own field of knowledge, just as the non-dual mode sees its part from out of wholeness which is a combination of the dual and non-dual mode that provides us the overall and integral detailed knowledge which Fridsma proclaims when science and theology will emerge from out of ultimate reality in regard to the universe and all what is related to the universe from out of existence of its own and from out of transformation and development, this approach provides us with new and extended knowledge. It is important to gain knowledge from out of a synthetic integrative emerged multi differential knowledge system related to the dual and non-dual modes, so one can cooperate at multidisciplinary academic level in relation to subject related outreaching knowledge which acquired a multidisciplinary approach and professional team formation, so one can handle the subject related problems and implications from out of the new extended flow of knowledge more professionally and with care in order to gain truth and overall reality insight. As quoted Fridsma plead for synthetic mode integration, end of note Fridsma). (..) Figuratively we have stated that the content of the non-dual mode of knowing is absolute reality, because it reveals the universe as it absolutely is and not as it conventionally is divided and symbolized. (One need

both realities emerged to one overall reality in Fridsma's opinion, note Fridsma). Speaking more strictly, however, there is not one thing called reality and an other thing called knowledge of reality, for this is most dualistic. Rather the non-dual knowing is reality; it takes as its content itself. (Intuitive reality can emerge with empiric reality in order to gain truth, understanding and knowledge by studying the total reality, its problems and implications, one need to explore to understand but one need also to accept it as it is, note Fridsma). If we continue to speak of non-dual knowledge of reality, as if the two were somehow separate, it is only because our language is so dualistic that it is positively awkward to state it in any other fashion. But we must always remember that knowing and the real coalesce in the primal experience. (This is a truth because the primal experience expresses both; the real and the knowing, note Fridsma). We therefore reach a startling conclusion. Since modes of knowing correspond with levels of consciousness and since reality is a particular mode of knowing, it follows that reality is a level of consciousness. This however does not mean that the stuff of reality is consciousness stuff or that material objects are really made of consciousness or that consciousness is some nebulous cloud of undifferentiated good. It means only, and her we must temporarily lapse back into dualistic language, that reality is what is revealed, however can not be accurately described without reverting to the symbolic mode of knowing. Thus do we maintain that reality is not ideal, it is not material, it is not spiritual, it is not concrete, it is not mechanistic, it is not vitalistic, reality is a level of consciousness and that level alone is real. (That is an exquisite conclusion because all is and will be transformed within the mind and at conscious level experienced, note Fridsma). By stating that the level of mind or simply mind, alone is absolute reality this empathically is not the philosophical doctrine of subjective idealism, although it may superficially be so interpreted for subjective idealism is the view that the universe can be accounted for solely as the contents of consciousness, that the subject (or the ideal) alone is real while all objects are fundamentally epiphenomena. This however is just a sophisticated and subtle form of the front versus back game, a side-stepping of the problem of dualism by proclaiming one half of the dualism unreal, in this case, all objects. Further more when we say mind is reality, this is not so much a logical conclusion as it is a certain experience, as we pointed out, reality is what is understood and felt from the non-dual and non-symbolic level of mind. Although a type of philosophy usually hangs itself onto this fundamental experience, the experience itself is not at all a philosophy, it is rather the temporary suspension of all philosophy; it is not one view among many, but the absence of all views whatever. (..) If reality is inexpressible, it is nevertheless experience-able. But since this experience of the real world is obscured by our concepts about it, and since these concepts rests on the split between the subject that knows versus the concepts that are known, all of these traditions empathically announce that reality can only be

experienced non-dually, without the gab between the knower and the known, for in this manner alone is the universe not delivered up to illusion. This means that reality and your perception of it are one and the same, which R.H. Blyth called "the experience by the universe of the universe." (All experienced conscious reality is in fact basically concentrated at conscious level of mind and subjectively coloured and thus not objective, note Fridsma). Now this awareness we have called the non-dual mode of knowing, the universe knowing itself as itself. And further, since we have suggested that this mode of knowing corresponds with a function, state, or level of consciousness which we term "mind", and since to know reality is to be reality, than we can distil the entire essence of these traditions into the phrase, reality as a level of consciousness, ro simply reality as mind only. (Wilber, (1977-1985), P49, 50, 51, 52, 53, 78, 79). As seen knowledge models are important in order to seek truth, understanding and wisdom after synthetically integrating dualistic and non-dualistic modes as Fridsma proclaims next to the non-dualistic proclamation of Wilber; as seen and explained, reality is mind related and all is focused and concentrated on mind processing at individual level of conscious and unconscious awareness. Right now we will be looking at the subject of cosmic religious feeling as seen by Wilber (1985) in order to understand this subject more clearly. Wilber writes in regard to cosmic religious feeling: The desire for guidance, love and support prompts men to form the social or moral conception of God. This is the God of Providence, who protects, disposes, rewards, and punishes; the God who, according to the limits of the believer's outlook, loves and cherishes the life of the tribe or of the human race, or even life itself; the comforter of sorrow and unsatisfied longing; he who pre serves the souls of the dead. This is the social or moral conception of God. The Jewish scriptures admirably illustrate the development from the religion of fear to moral religion, a development continued in the New Testament. The religions of all civilized peoples, especially the peoples of the orient, are primary moral religions. The development from a religion of fear to moral religion is a great step in peoples' lives. And yet, that primitive religions are based entirely on fear and the religions of civilized purely on morality is a prejudiced against which we must be on guard. The truth is that all religions are a varying blend of both types, with this differentiation: that on the higher levels of social life the religion of morality predominates. Common to all these types is the anthropomorphic character of their conception of God. In general, only individuals of exceptional endowments, and exceptionally high-minded communities, rise to any considerable extent above this level. (This religious development and God concept development is what we basically see from out of human historical time lines Earth related, note Fridsma). (..) There is a third stage of religious of religious experience which belong to all of them, even through it is rarely found in pure form.: I shall call it cosmic religious feeling. It is very difficult to elucidate this feeling to anyone who

is entirely without it, especially as there is no anthropomorphic conception of God corresponding to it. (Fridsma calls this phenomenon cosmic consciousness, which is more neutral, note Fridsma). The individual feels the futility of human desires and aims and the sublimely and marvellous order which reveal them selves both in nature and in the world of thought. Individual existence impresses him as a sort of prison and he wants to experience the universe as a single significant whole. The beginnings of cosmic religious feeling already appear at an early stage of development, e.g., in many of the Psalms of David and in some prophets. (Cosmic consciousness or cosmic religious feelings can be seen as a function related to God so it will be a integral part of the God concept at abstract level as seen by Fridsma who disagrees with Wilber at this point of notification related to a absent God concept, Fridsma's view is in line with the theological concept of God only at a more abstract level of existence and being; this is because all is related to the General Oer Dimension doctrine which is a statement at absolute level of reality, end of note Fridsma). (..) Fridsma agrees with Wilber when he writes: Cosmic religious feeling is the strongest and noblest motive for scientific research. Only those who realize the immense efforts and above all, the devotion without which pioneer work in theoretical science can not be achieved are able to grasp the strength of the emotion out of which alone such work, remote as it is from the immediate realities of life, can issue. What a deep conviction of the rationality of the universe and what a yearning to understand, were it but a feeble reflection of the mind revealed in this world. Keppler and Newton must have had to enable them to spend years of solitary labour in disentangling the principles of celestial mechanics. Those whose acquaintance with scientific research is derived chiefly from its practical results easily develop a completely false notion of the mentality of men who, surrounded by a sceptical world, have shown the way to kindred spirits scattered wide through the world and the centuries. Only one who had devote his life to similar ends can have a vivid realization of what has inspired these men and given them the strength to remain true to their purpose in spite of countless failures. It is cosmic religious feeling that gives a man such strength. A contemporary has said, not unjustly, that in this materialistic age of ours the serious workers are the only profoundly religious people. (One could see this in a religious sense of meaning which is as notified related to God from out of a most abstract and or spiritual sense of feeling, but theologically justified and correct, note Fridsma). (..) Objective knowledge provides us with powerful instruments for the achievements of certain ends, but the ultimate goal itself and the longing to reach it must come from another source. And it is hardly necessary to argue for the view that our existence and our activity acquire meaning only by the setting up of such a goal and of corresponding values. The knowledge of truth as such is wonderful, but it is so little capable of acting as a guide that it can not prove even the justification and the value of the aspiration toward that very knowledge of

truth. Here we face therefore the limits of the purely rational conception of our existence. But it must not be assumed that intelligent thinking can play no part in the formation of the goal and of ethical judgments. When someone realizes that for the achievement of an end certain means would be useful, the means itself becomes thereby an end. Intelligence makes clear to us the interrelation of means and ends. But mere thinking can not give us a sense of the ultimate and fundamental ends. To make clear these fundamental ends and valuations, and to set them fast in the emotional life of the individual, seems to me precisely the most important function which religion has to perform in the social life of man. (Fridsma agrees totally with this fine argumentation because it makes clear the importance of religion for mankind at individual level of existence which is in line with theological concepts of practical and philosophical thinking, end of note Fridsma). (..) The highest principles for our aspirations and judgments are given to us in the Jewish-Christian religious tradition. It is a very high goal which, with our weak powers, we can reach only very inadequately, but which gives a sure foundation to our aspirations and valuations. (Fridsma agreed completely because the Jewish-Christian tradition had set the trend on which behalf our Western foundation is build through history. This tradition is also set in the individual Christian with high moral and ethical sense related to Christ's teachings and to God, end of note Fridsma). (..) A religious person is devout in the sense that he has no doubt of the significance and the loftiness of those super personal objects and goals which neither require nor are capable of rational foundation. They exist in the same necessity and matter-of-factness as he himself. In this sense religion is the age-old endeavour of mankind to become clearly and completely conscious of these values and goals and constantly to strengthen and extend their effect. If one conceives of religion and science according to these definitions then a conflict between them appears impossible. For science can only ascertain what is, but not what should be, an outside of this domain value judgments of all kinds remain necessary. (Update note: Fridsma explains: in our present timeline of the 21st century science could in some fields determine of what should be, for example, genetic manipulation and cloning of bacteria, plants and animals from out of biochemistry or creating artificial intelligence and robots from out of computer hardware and software technology development and engineering and so on. Scientists can in a certain way create and manipulate life, as well at artificial level and as also on biological level. Scientific progress is still continuing, it is a process which could be seen as the evolution of the human intellect in accordance to knowledge and thus revelation for better and for worse as metaphorically seen and stated in relation to paradise lost. Scientists have by means of the same scientific progress also the power to destroy life by means of intelligent computer guided biological weapons, chemical weapons and nuclear weapons. In a twisted way scientists and science can and will determine the fate and future of Earth and

mankind. This twisted reality could be dangerous real if within a powerful nation on Earth for example a wrong immoral political regime, a group of terrorists or a extremist organisation will act with a from out of normative internationally and democratic perspective seen and analysed wrong and destructive national and especial international focused policy based on wrong and unethical decisions, and if they will come in power by realising their program than if this actually happened, this implicit dangerous and threatening nation's national and international political policy could be a threat for our modern western Christian democratic civilisation and international safety balance. Such a regime could be by then the trigger for a pathway to Armageddon seen as the metaphorically symbolic scenario of the book of revelation. So it is important to have control systems, regulations, laws and international sanctions to prevent science abuse in our complex technologic society. Science has as basic function to serve mankind and not to destroy it. As seen science can manipulate and transform life; as seen science can destroy life and science can change the world and could interfere at individual level of the individual human being by means of technology and medical interventions and so on, but is science a God-Power and mystical religion and are scientists Gods? The answer is no because scientists are mortal individuals who act at conscious or unconscious level of one's own human being in relation to their nature as humans and thus in accordance with the universe and thus with God and in accordance with the General Oer Dimension doctrine. Although a group of theistic, or atheistic or non religious scientists may like it or not, they can deny this fact and philosophical statement because it is a evolutionary determined fact and thus absolute as explained earlier because this sacred bound related to the cosmic universe and the General Oer Dimension and thus God is acknowledged by evolution and can't be denied, and their mortal souls will at the end of their biological lifetime at energetic level return to that universe and thus to God. Science and scientific progress is as seen an act of research and revelation in accordance with the symbolic paradise lost symbolic and metaphors related to the book of Genesis, because mankind had as seen and explained actually to struggle to survive the ages with trail and error when mankind metaphorically became free persons and individuals with a free will who gained during their quest through time the power to explore and to create at individual level their own environment and beliefs and who are willing to create their own piece of paradise here down on Earth and there is nothing wrong with these free thoughts of mind because all is in accordance with the laws of nature of the evolutionary determined development of our species Homo sapiens and thus the laws of the universe and thus of God related to the General Oer Dimension, end of note Fridsma). Wilber continues by writing: Religion on the other hand deals only with evaluations of human thought and action: it can not justifiably speak of facts and relationships between facts. According to this interpretation, the well known conflicts between religion and

science in the past must all be ascribed to a misapprehension of the situation which had been described. (Wilber is right and this is why religion needs to adapt scientific knowledge in order to understand science as Pope John Paul the second did in 1996 by recognising the fact of evolution. It is important that science and religion emerge to a higher level of understanding and acceptation so science need also adapt theological beliefs and knowledge so both fields can understand and accept each other, end of note Fridsma). (..) In their struggle for the ethical good, teachers of religion must have the stature to give up the doctrine of a personal God, that is, give up the source of fear and hope which in the past placed such vast power in the hands of priests. In their labours, they will have to avail themselves of those forces which are capable of cultivating the Good, the True, and the Beautiful in humanity itself. This is to be sure a more difficult but an incomparable more worthy task. After religious teachers accomplish the refining process indicated, they will surely recognize with joy that true religion has been ennobled and made more profound by scientific knowledge. If it is one of the goals of religion to liberate mankind as far as possible from the bondage of egocentric cravings, desires, and fears, scientific reasoning can aid religion in yet another sense. Although it is true that it is the goal of science to discover rules which permit the association and foretelling of facts, this is not its only aim. It also seeks to reduce the connections discovered to the smallest possible number of mutually independent conceptual elements. It is in this striving after the rational unification of the manifold that it encounters its greatest successes; even through it is precisely this attempt which causes it to run the greatest risk of failing a prey to illusions. But who ever has undergone the intense experience of successful advances made in this domain is moved by profound reverence for the rationality made manifest in existence. By way of the understanding he achieves a far reaching emancipation from the shackles of personal hopes and desires, and thereby attains that humble attitude of mind toward the grandeur of reason incarnate in existence, and which, in its profoundest depths, is inaccessible to man. This attitude however, appears to me to be religious in the highest sense of the word. And so it seems to me that science not only purifies the religion impulse of the dross of its anthropomorphism, but also contributes to a religious spiritualization of our understanding of life. (As shown and explained by Fridsma, this concept is a most abstract concept of theologically and spiritual thinking. God could be also experienced at personal level of the conscious individual life form because of its evolutionary pathway through time, space and dimension from out of the General Oer Dimension and the Big Bang, it is a spiritual energetic sense of the immense natural and yet unexplained unnatural power with deep roots within conscious life forms at conscious and or unconscious level of existence throughout the universe. One could not deny this personal bound of conscious spiritual life forms with the universe and thus with God the abstract present power

as seen in this matter and reality. Because of this reason of logic based on evolution and related to the universe we could conclude that theology and a theological God related concept is justified, but spiritual individual persons are free to explore their own spiritual concepts in regard to God because God's bound to humanity may be experienced at personal individual level of the individual at conscious and unconscious level of existence and true being. As seen and explained from out of the context of this proclaimed spiritual freedom in order to explore spirituality at personal level of humanity related to one's personal existence and spiritual experiences, one may conclude that Wilber is right, end of note Fridsma). Wilber continues his writing: The interpretation of religion, as here advanced, implies a dependence of science on the religious attitude, a relation which, in our predominantly materialistic age, is only too easily overlooked. While it is true that scientific results are entirely independent from religious or moral considerations, those individuals to whom we owe the great creative achievements of science where all of them imbued with the truly religious conviction that this universe of ours is something perfect and susceptible to the rational striving for knowledge. If this conviction had not been a strongly emotional one and if those searching for knowledge had not been inspired by Spinoza's "Amor Dei Intellectualis," they would hardly have been capable of that untiring devotion which alone enables man to attain his greatest achievements. (Wilber, (1985), P102, 103, 104, 106, 108, 110, 111). Fridsma agreed, Wilber is quite right in his argumentation because only devoted man could accomplish their tasks to achieve their goals. Religion and science are dependent of each other this is why Fridsma plead for an integrative adaptation of science and theology in order to understand each other and in order to coexist in reason next to each other as independent academic disciplines. But Fridsma agreed that religion has to integrate more personal freedom towards religious Christian people in order to unite these people and bring them closer to God from out of a more individualized perception towards God and by doing so a religion can provoke a related innovation in religious thinking and personal freedom which acquires non-dogmatic thinking at metaphysical theological level of Christianity and which needs to be started at the beginning of their Jewish-Christian roots as explained by Fridsma.

Right now we will look to the important field of physics in order to get a better focus and understanding of its nature. To understand the field of physics more clearly we are going to look closer to the quantum theory in order to understand its logic and difficulty related to the universe from out of historical timelines and metaphysical interpretation; Popper writes in regard to position space: The strong indication to speak of particles is doubtless connected with the intuitive idea that a particle is something located at any moment in a small region of space, whose

connected track in space may, in principle, be followed through its various positions. By space I do not mean here 'momentum space', or 'space-time', or any abstract space, but ordinary or as we may say, position space. (..) It is not without interest to point out that all our experiments with particles, and more generally with quantum mechanical systems, consist in interpreting measurements of positions. This assertion is even trivial, as a moment's thought will clear. All measurements of velocities or moments consist essentially in interpreting measurements of position. This is even true for runners, motorcars, or aeroplanes whose velocities we may be able to estimate by sight; if we whish to measure their velocities, we shall either measure two positions, or read of the position pointer on a speedometer. With atomic or subatomic particles, the situation is precisely the same. In measuring momentum, we measure position; and as a rule, more than one position is needed. This is true of any method using spectroscopes, for it is the final position of the photon (this is a light related particle, note Fridsma), which is indicative of its frequency or momentum; and it is so even if we use a filter: the essential point is that the particle has passed the filter, which is a question of its location in position space. (..) The measurement of the momentum of the particle will therefore be an interpretation of an interpretation; that is an interpretation of a higher order. (..) All measurements of momentum go back to measurements of position. (..) We obtain a picture of the world which is at once dualistic and monistic. It is dualistic in that the potentialities are potentialities only relative to their possible realizations or actualizations; and it is monistic in that the realizations or actualizations not only determine potentialities, but may even be said to be potentialities themselves. (..) Thus we may describe the physical world as consisting of changing propensities for change. Although these propensities do not in general determine future changes, they may determine, in some fields of physics at least, the probability distributions, which may include probabilities to 1, of the various possible changes. This approach contains the suggestion of a theory of matter, or of particles, according to which these are interpreted as realizations of potentialities or propensities, and at the same time as consisting of potentialities or propensities in their turn. One of the main points of this approach is the suggestion that it may be possible in this way to give an in-deterministic reinterpretation of Einstein's deterministic programme, and at the same time an objectivistic and realistic reinterpretation of quantum theory. The aim is a picture of the world in which there is room for biological phenomena, for human freedom and for human reason. (This is a fine goal to achieve, because logical reason, a free will and biological and physical manifestations are important to understand reality and Fridsma will connect this reality also to spiritual integration at level of conscious or unconscious awareness of God at personal level of existence in order to complete this picture, end of note Fridsma). (..) Problem situations as they affect the history of physics (..), may be analyzed almost completely in purely

logical terms, provided we take notice of the metaphysical ideas which contribute to the creation of problems and which largely determine the direction in which we seek for a solution. In science, problem situations are the result, as a rule, of three factors. One is the discovery of an inconsistency within the ruling theory. A second is the discovery of an inconsistency between theory and experiment, the experimental falsification of the theory. The third and perhaps the most important one is the relation between the theory and what may be called the metaphysical research programme. In using this term I wish to draw attention to the fact that in almost every phase of the development of science we are under the sway of metaphysical, that is un-testable, ideas; ideas which not only determine what problems of explanation we shall choose to attack, but also what kind of answers we shall consider as fitting or satisfactory or acceptable, and as improvements of, or advances on, earlier answers. By raising the problems of explanation which the theory is designed to solve, the metaphysical research programme makes it possible to judge the success of the theory as an explanation. On the other hand the critical discussion of the theory and of its results may lead to a change in the research programme (usually an unconscious change, as the programme is often held unconsciously and taken for granted), or to its replacement by another programme. These programmes are only occasionally discussed as such: more often they are implicit in the theories and in the attitudes and judgements of the scientists. I call these programmes metaphysical also because they result from general views of the structure of the world and at the same time from general views of the problem situation in physical cosmology. I call them research programmes because they incorporate together with a view of what the most pressing problems are and a general idea of what a satisfactory solution of these problems would look like. (This is justified because this is the key essence of the physics and quantum physics related scientifically metaphysical programs in order to come to a deep sense of logical understanding and knowledge next to spiritual evolvement and metaphysical project related devotion, end of note Fridsma). They may be described as speculative physics, or perhaps as speculative anticipations of testable physical theories. In the present section I shall first give in approximately historical order, a bear list of ten of the more important metaphysical research programmes that have influenced the development of physics since the days of Pythagoras and Heraclitus; and more especially since Parmenides, when the problem of change became the fundamental problem of metaphysics and physics: (..)

(1) Parmenides's block universe. The nothing (void, empty space) cannot exist: the world is full, it is one block. Motion and change are impossible. A true picture of the world must be rational; that is based on deduction, and upon the principle of non-contradiction.

(2) Atomism. Motion, and therefore change, are real. Thus the world can not be

full; the void must exist. The world consists of atoms and the void, of the full and the empty. All change is explicable by the movement of the atoms in the void. There is no qualitative change, only movement and structural change that is rearrangement. The void is the space of the possible movements and positions of the atoms.

(3) Geometrization. An early Pythagorean programme had been the arithmetization of cosmology including geometry. It broke down with the discovery of the irrationals. Plato turned the tables on this program. He first conceived the geometrization of cosmology including arithmetic. The physical world is space filled by matter. Matter is formed, or shaped or moulded, space, and since geometry is the theory of shapes, and of space, the fundamental properties of matter are explained geometrically (in the Timaeus). The geometrization of the cosmos and of arithmetic is carried on by Eudoxus, Callipus and by Euclid. (..).

(4) Essentialism and potentialism. For Aristotle, space (topos, position space) is matter and pure geometry loses its central place which is taken up by a dualism of matter and form (or essence). The form or essence of a thing inheres in it, and contains its potentialities. These realize themselves for the sake of their final cause, the end, the aim. (The good is self-realization).

(5) Renaissance physics. (Copernicus, Bruno, Keppler, Galileo, Descartes) is largely a rival of Plato's geometrical cosmology, his antecedent causes (universale ante rem), and his hypothetico-deductive method. (..).

(6) The clockwork theory of the world. (Hobbes, Descartes, Boyle). The essence or form of matter is identical with its spatial extension. (This is a combination of Platonic and Aristotelian ideas). Thus all physical theories must be geometrical. All physical causation is push or, more generally, action at vanishing distance. All qualitative changes are quantitative-geometrical movements of matter; for example of the fluid of heat (caloric), or of magnetism, or of electricity. (Compare also Bernoullian conjecture that atoms are vortices of the ether).

(7) Dynamism. All physical causation is to be explained either by push, or else by central attractive forces (Newton). Every change of a physical state is functionally dependent upon another change. (Principle of differential equations). According to Leibniz, push must also be explained by forces, by central repulsive forces, because push can only be explained if matter is space filled by (repulsive) forces. Thus Leibnitz has a dynamical and structural theory of matter. (The theory of central forces was further developed by Kant and by Boscovitch).

(8) Fields of forces. (Faraday, Maxwell). Not all forces are central forces. There are changing fields of (vectorial) forces whose local changes are dependent upon local changes at vanishing distances. (Principle of partial differential equations, combining Newton's and Descartes principles of causality). Matter, that is Atoms

or molecules may become explicable in terms of fields of forces or of disturbances of fields of forces. (..).

(9) Unified Field Theory. (Riemann, Einstein, Schrödinger). Geometrization of the fields, gravitational as well as electromagnetic. Maxwell's field theory of light is generalized to a field theory of particles and thus of matter. Matter is predicted to be destructible. (With the confirmation of this prediction, the clockwork cosmology, that is to say materialism, is refuted) and to be inter-convertible with radiation, that is to say with field energy, and thus with geometrical properties of space. (..).

(10) The Statistical Interpretation of Quantum Theory. (Born). Since Einstein's photon theory it becomes doubtful whether even light is nothing but a Maxwellian disturbance, a vibration of the field. For with every train of vibrations (light waves) there is associated a particle-like entry, a photon, which is emitted by one atom and absorbed by one atom. According to the Broglie, there is a similar dualism of particle and wave for particles and matter. Now this dualism is interpreted by Born in a way which may be described almost as a reversion to atomism in its original sense: what exists are corpuscles or particles; and the field and its vibration merely represents the mathematical instruments of an indeterminist particle-physics by which we may calculate the purely statistical probability of finding particle in a certain state.

This view (..) appears to be incompatible with the programme of a monistic unified field theory of matter, and what looks like the majority of physicists take the success of the statistical quantum theory of matter has to be given up. This brief survey may help us to understand the fundamental problems of physical cosmology, and why they where fundamental. I have in mind such problems as the problem of change in general; of matter and space (of atoms and the void); of the spatial structure of the universe; of causation (of action at a distance or at vanishing distances; of forces; of fields of forces); of the atomic structure of matter, and especially of its stability and the limits to its stability; and the interaction of matter and light. It is interesting to note that there have been only three theories of change so far: atomism, which explains qualitative changes by qualitative movements of matter; Aristotle's theory of potentialities and their actualization or realization, which is a qualitative theory; and the theory of disturbances (vibrations, waves) of fields like atomism a theory which aims at explaining qualitative changes quantitatively, but by changing intensities rather than by the movement of extended matter. (..). Such programmes are generally speaking, indispensable although their character is that of metaphysical or speculative physics rather than of scientific physics. Originally they where all metaphysical, in nearly every sense of the word (although some of them became scientific in time); they were vast generalizations based upon various intuitive ideas, most of which now strike us as mistaken. They were unifying pictures of

the world, the real world. They were highly speculative; and they were originally non-testable. Indeed they may all be said to have been more of the nature of myths, or of dreams than of science. But they helped to give science its problems, its purpose and its inspiration. (As seen; metaphysical approaches for interpretations and analyses of the universe for logical conclusions and generalized theory determination are important and can be of help by understanding physics, note Fridsma). (..) A case of special interest is the old problem of the organization of living matter in individuals, individual plants and individual animals. The individual organisms of biology with their strange character of far reaching autarky have often be compared to crystals and indeed they could be compared with physical systems that are endowed with strong propensities to retain their character as relatively autarkic systems such as crystals, in the case of which these propensities are likely to be explicable in terms of resonance, or atomic nuclei whose astonishing propensities towards autarky are illustrated by the constancy of their rate of radioactivity upon which no environmental conditions short of bombardment by nucleons make any impression. (..) Ultimately only within a framework of an in-deterministic picture of the world can we ever hope to understand the phenomenon of voluntary movement in animals. (..) We can now clearly see that the superposition of inherent propensities already play a role in a rudimentary way in classic physics (loaded dies, osmotic pressure, resonance); and we can therefore form an intuitive idea of how it may fit into our physical world, and yet transcend it, by superimposing upon it a hierarchy of purposes, a hierarchy of systematic and increasingly purposeful biases. Non of this is said in the spirit of a spiritualist's apology: man and his spirit need no apology. It is neither the conservation law of energy and momentum nor any physical law and not even a probability or a propensity, which had made him build the pyramids, climb Everest; and he has reached still greater heights than this in science, art and in many other ways. (..) It is there perhaps that we may find a criterion of demarcation within metaphysics, between rationally worthless metaphysical systems and metaphysical systems that are worth discussing and worth thinking about. The proper aspiration of a metaphysician, I am inclined to say, is to gather all true aspects of the world (and not merely its scientific aspects) into a unifying picture which may enlighten him and others and which one day may become part of a still more comprehensive picture, a truer picture. The criterion, then, will be fundamentally the same as in science. (Popper, P142, 143, 160, 161, 165, 209, 210). (Fridsma agreed completely but puts one basic aspect of metaphysical importance within the argumentation of Popper that is the aspect of the personalized God at spiritual energetic level of mind which connects us to the universe now that is don the argumentation related to Popper is more or less complete, end of note Fridsma). Right now we need to look more specific to the human beings as species in

general and the human mind in special, especially in relation to evolution. Ferguson writes: Growing scientific respect for perfect nature related intelligence had as consequence a revaluation of Darwin's theory of natural selection. Survival of the strongest is not enough to explain the push-force of evolution. R.L. Gregory remarks: 'The question how eyes developed itself is a great challenge for Darwin's theory of evolution by natural selection. We can develop as much useless experimental models if we want to design a new instrument, but that is impossible by natural selection because every step had to bring some advantage to the carrier of the quality.' (..) Many anthropologists doubt if incidental mutation and natural selection are enough to explain evolution in its totality or if there are other processes which, after a long term period, determine that certain qualities must be heritable. Within the present interest in functioning of consciousness, the term evolution is very often used in relation to personal change. A highly evolved individual had not to be expected to be exposed to stress. One is healthy, in balance, and emphatic. One experienced the human tragedy from out of a timeless instead of a temporary point of view. (Fridsma disagreed that a highly evolved individual had not to be expected to be exposed to stress because stress is as a mental and physical tension essential for life related behaviour. The human body produce stress hormone's adrenalin and noradrenalin to regulate our embedded fight or flight behaviour at biochemical level. Stress can stimulate one to higher performances, but stress can also destroy one's life-happiness if stress takes over control and inflicts one's mental health and behaviour. But it is a fact that stress is a natural phenomenon and we can reduce stress by mind control and mind control techniques but that is not a natural evolved imbedded human quality, it is a learned skill one had to master by means of exercises and experience, end of note Fridsma). A surprisingly total of scientists are starting to wonder if human beings are maybe on the edge of a biological renewal and if one can survive an Armageddon by evolving a higher consciousness. Theodosius Dobzhansky said that evolution is a source of hope for mankind. 'The human being, that mysterious product of evolution can be the fore-fighter of the world and eventually its guide. The world is not constant, completed and unchangeable. All is a product of continuance evolutionary change and development.' (This is an absolute truth because the species of Homo sapiens is as species under influence of evolutionary development determined a life form product evolved under influence of time, environmental change and a struggle to survive as species towards its determined position and status in today's world. This evolvement of the humanoid species of Homo sapiens tricked by means of evolution towards a dominant and independent Earth related life form, is because of that development process in time, as independent, intelligent, conscious and creative species busy with development of its own environment, its own destiny and faith for as far it is under control of human intervention, and it is busy with innovation by means of scientific progress,

political diplomacy and international regulations and so on in order to survive as species and in order to preserve Earth for the generations to come, but as seen and explained this all is a process that seen from out of our present timeline is only just start in motion at international political and economical level in order to cooperate by means of international organisations and especially by means of the United Nations for example. Homo sapiens as species classified group of humanoids is as dominant and conscious life form as explained capable to change its environment and to alter and change the world in which this life form exists, for better and for worse, after the book of Genesis related paradise lost metaphoric era, till the end of time related metaphoric era concerning the book of Revelation, note Fridsma). (..) The human being is the only life form who is capable to control its own evolution, (Dobshansky). (This is a statement especially related to intelligent life forms for as far as we know related to our present knowledge and observation in the universe because the search for intelligent life into the universe is just started at serious level some decades ago with SETI, Search for Extra-terrestrial Intelligence, 1960 by Frank Drake and his OZAMA project, and the search for Extra-terrestrial life continuous just as related scientific and technological progress in order to make future contact with cosmos related intelligent life forms within the universe in future time lines, note Fridsma). Luther Burbank was his time far away with his theses that evolution had not to be a slow process. He submitted plants to stress (unrest) as he called it, in order to change their heredity and to accomplish a sequence of mutations. ‘How sensitively a human or plant, the quicker one should take impressions of its environment. It is all a reaction to it.’ Nursery-man submitted the plants now to stress by means of radiation to alter the heredity. If unrest and confusion plays a roll in relation to quick mutation, by than Homo sapiens should undergo an considerable alternation. There are people who beliefs that stress would be the epidemic of this century, and that its implications should survive by those who are the fittest. The next state of human evolution could be seen as an alternation of consciousness, a growing consciousness of possibilities of its own and a place of its own within the universe. (Fridsma agreed, because human brain capacity is bigger than the capacity we use commonly so it is logical that mind expansion should be a subject of interest and deep research in order to stimulate and study its processing and implications and to set conclusions in relation to evolutionary development of the human brain and mind, note Fridsma). Shortly before his death in 1961, Carl Jung said that modern human being sees themselves faced to the necessity to re-explore the life of the mind because it is the only way to break through the barrier, which connects us to the cycle of biologic processing. Jung, Burbank and Pierre Teilhard de Chardin predicted that the frontier between body and mind should disappear. ‘Matter does not longer exist, there is only mind,’ said Teilhard. Jung saw the modern human being as someone who had liberate himself

of the sub-consciousness by gaining consciousness about its own psyche. ‘The modern human being stands on the edge of the world and leaves everything behind what is un-growth and dismissed (..) He sees that he stand before an emptiness from which all things should happening.’ Eisely speaks of failure of brilliant human technology in relation to its urge for transcendence. ‘There will be asked for a great sacrifice; the deed of a truly great wizard, a man who is capable to transform himself.’ Eisely thinks that humans should come in to the position to gain power over a dimension which can deliver him wisdom which he barely can understand. The problem, although Lincoln Barnett, is that there is no mystery within the physical world that not points straight to the mystery as mentioned in this sense. ‘The human is its own biggest mystery. He does not understand the infinite universe in which he is placed for a reason; he does not understand himself.’ (..) Sir John Eccles, who studied and examined the physiologic functioning of the human brain carefully, had once said: ‘I believe that there is a fundamental mystery in my existence that goes far beyond every biological development of my body (including the brain) with its genetic heredity and its evolutionary origin. (..) I can not believe that this remarkable gift of a conscious existence has no further future, no possibility of another existence under other thinkable circumstances.’ Eccles said that his beliefs where well said by W.H. Thorpe who science saw as a highest religious activity. The great physician Max Planck saw science as the search for spiritual enlightens. Maybe we are standing at a restless and tens beginning of a new stage within our own evolution, the alternation of our consciousness. (Translated freely from out of Dutch by Fridsma); (Ferguson, P295, 296, 297, 298). As seen, quantum related scientific research and development are related to metaphysical theoretical hypotheses and logics in order to initiate and do research and to develop models and so on. All is a form of mind processing at energetic and spiritual level as stated and all is in line with the concept of the General Oer Dimension, note Fridsma.

Because of the subject of interest related to the mind in general and mind processing at spiritual and psychological level in special it is right now necessary that we link to theology and psychology in order to understand the meaning of the metaphorical cross and the prison from out of psycho-theology of H.A. Williams. Hampden-Turner writes: Luke tells how the Pharisees demands of Jesus that he should show them the Kingdom of God, Christ answered that one could not find the Kingdom of God by looking because it is in oneself. H.A. Williams studied many years the inner Kingdom of God. He believed that individuals could identify themselves psychologically with the experiences of the historical Jesus. Wilderness, passion, crucifixion and resurrection are no old biblical terms but it describes how it is within today’s life to have part on the dead and resurrection of Christ. For Williams the cross symbolised a point where mind and body, thoughts

and feelings are the absolute truth and the shapes we can give to it can come together and emerge. His point of few is that battle is life. From the smallest atomic particles to the poles of the Earth the world is filed with positive and negative loads. The mind which is open for this world needs inner conflicts and tension, healthy and creative as it is. These are reflections of Christ's suffering on the cross of human inward conflicts. We feel always the tension of contra dictionary truth. 'So it is, but so it is also.' We are torn apart, separated between psychological opposites till the frontiers of what we can take, and we are trying to compromise this in order to bring our inner life in motion. From out of psychoanalyses Williams took the idea that we experiences, which looks conflictive, suppress and banish to our unconsciousness. Examples of cultural and personal conflicts: mind versus body, determinism versus freedom, autonomy versus dependency, objectivity versus subjectivity, thought versus feeling and so on. (..) If we will acknowledge these suppressed values, than a total patron of God will appear as the foundation of our true being. If we will banish these deeper layers to our unconsciousness or if the consciousness the body used as a slave and its religious belief will be mocked than the spiritual life of our soul will crumble. (..) Williams argumentation that the cultivation of feelings, freedom, subjectivity and the total of religions which where coming to our Western society will determine that the slave had just temporary freedom. The revolt had nothing to mean, dominant and subordinate values were turned around so that the puritan became a pornographer. But feeling without thought and body without mind where just new pathways of suppression. The mental walls stayed up. We find the symptoms of these into neuroses, the feeling of being dead, boringness, and roll playing, fear stimulated by religious beliefs, doctrines which where guarded as personal possession and so on. The only way out of this inner prison of deadness is the acknowledging of our whole true self so that deeper layers of the mind will come to the surface. This is always an extremely painful and frightening psychological process which only in a environment of love can find a happy ending. Christ's crucifixion is full of symbolics of separation and of unity, the temple portal which will be torn apart, the stitching of His side, darkness on the middle of the day, blood and water which separated flows to the outside. He shows us what we must take and risks in order to be separated if we want to be one and whole and because of that, we must die in order to survive. (..) The way down to hell for salvation of our feelings torn us apart but there is no other way. The deeper our neuroses and how longer the imprisoning the painfully is the way back. Not only our own frustrations torments us but the schism of hate of whole communities can be a cross for the individual, when total isolation goes into battle with love. 'My God, my God why hast thou forsaken me?' Williams has more eye for conflicting values than for its specific content, absolute versus relative, inner versus outer, and the father of Protestantism versus the mother of Catholicism.

The holy trinity is for Williams the emerging of the different faces of God which the Holy Spirit, the Father, Son (and Mother) unites. (..) Williams says in regard to resurrection: “All what separates, hurts and destroys is conquered by what unites, heals and creates. Death is absorbed by life.” How do we recognize this mysterious power of resurrection that is part of them who does not go away from the cross? Williams gives us examples, some are insignificant but all proof the creative unity of body and mind. A tennis-player who wants that his body obeyed, feels how it fights back with pain and tiredness, but after days of battle, body and mind work together with a directed force. An artist sees how his hand the most magnificent conception of his spiritual eye has outdone. (..) Williams calls these stories ‘resurrections of life’, but also the mind awakes. We will be resurrected by the conscious meaning that there is a field of tension between known and not-known. We can know God only absolute in analogy and by means of metaphors and that is why the language of religious believing continuous is changing. There is no perfect vision of theological truth, but knowledge of God must be combined with knowledge of God in prayer and communion. They are incomplete and that is why it will be changed frequently. That is why Jesus spoke in parables. (..) It is pointless to search to an essential difference between good and evil because they have the same basic parts. The difference is in the structure and the meaning of the construction of its parts. (This should be noticed as positive or negative basic loads of the constructive parts, note Fridsma). Evil is disintegration, a battle between un-united parts who wants to suppress each other. Good is the syntheses and reuniting of these counterparts. If one let itself been crucified by the powers of evil, this means that this is the first step and source for inner conflicts of which others usually get to blame. While these conflicts torn us apart, we will be painfully conscious of the values of which it goes about and of our responsibility and for the quality of the counter-affair of this conflicting forces. That is why our inner conflict gives us the opportunity of tuning our values together so that the will transforms itself to a healthy wholeness. The good comes from our ability to transform evil parts to unified wholeness. Sanctus is a united Satan, it represents a house that is no longer separated and torn apart. (Translated freely from out of Dutch by Fridsma) (Hampden-Turner, P26, 28, 29); Hampden-Turner gave us a fine review in regard to Williams’ theological-psychotherapy because Williams had worked out a clear system in order to tackle human problems at immaterial level by means of systematic theological-psychotherapy from out of the integration of theological related subjects which are psychologically explained or translated from out of a psychotherapeutic methodological approach in relation to clients, note Fridsma).

Theological reflection reviews, exorcism, near dead experiences, Kirlian photography:

The relation between the Christian individual, Jesus and God is a personalized relation and a personalized bound at individual level of the inner mind of the individual which is connected to the infinite and collective mind and memory related to the General Oer Dimension at personal conscious and or unconscious level and related to Christ and God consciousness of the Christian individual. Because of this complexity we will look now to uncomplicated communication between the Christian individual human being and God by means of prayer and meditation at un-orthodox level of Christianity. Kirkwood writes in relation to un-orthodox prayer and meditation from out of a more conservative God concept: Understand that the very act of desiring closeness with God the Father is the very best prayer, because this is the true purpose of prayer and meditation. (..) Know that true prayer is communion with Father God. It is a blending of self into His great spirit. It is accepting the love which God had for us. Prayer is your ability to communicate directly to God the creator. (..) It is in your best interest to consciously open your mind and heart to God for this spiritual nourishment, the sustenance which brings healing to your spirit, soul, mind, emotions, and body. Spiritual sustenance is like no other element on Earth. It is comprised entirely of the love, energy and life of God. (Kirkwood has a God concept of a living God who made man to his own image, where Fridsma has a concept of a abstract and personalized God related to evolution and the General Oer Dimension and its doctrine, but the prayer concepts do fit within the wholeness of the individual human being related to God at individual personalized level, end of note Fridsma) (..) Your reality is in spirit. (..) The importance of prayer is for your very survival. This implies that your survival on Earth is based on your prayer. In the inner recesses of your heart, you are aware that the earthly life is one part of your entire being. The inner prayers of your heart are the communications. (..) People pray in many different ways. They pray even when they are not aware of the act of praying. All people talk to themselves. The chatter within your mind and heart is prayer. This chatter is the automatic process of prayer. It brings into your life what ever it finds your mind concentrating on. What you expect, what you consider to be your worth, this is your automatic prayer. Prayer is as natural as breathing. Listen closely to the chatter in your mind. Then you will have an idea of how you pray. When you pay attention to the lingering thoughts in your mind, you will find the reason for the circumstances of your life. To change the mind chatter is to change your life. To simply say think positive is not enough, because there is an automatic process to prayer. The inner thoughts which you hide from others are brought forth automatically. That is how a person who seemingly thinks positive can have so many problems. He perhaps is not thinking the same in his inner self.

The words spoken in the outer must agree with that which you believe in the inner heart and mind. Your automatic prayer will always produce the very conditions it finds in your inner mind and heart. (..) Many people pray by rote. They never take a good look at those hard feelings they hold to others. Jesus said: "Why look at the mote in your brother's eye and ignore the log in your own eye?" Ferret out all the hurts, the causes of snide remarks towards your neighbour. Critique your inner feelings towards your world. Cleanse from your heart and mind any feeling of envy, jealousy, anger, un-forgivingness, prejudice, and such hard emotions. These emotions deplete your energy and your life, (inner-life). Do not allow these kinds of emotions to linger in you. Begin now to acknowledge that all people are the product of the one God. We are all in life together. (We had to see this presented prayer concept from out of the perspective of the universe and the General Oer Dimension, from which God is the synonym outcome, right than all is in balance with evolution and Christian devotion towards God as its representative in which prayer is important in order to make contact from out of a energetic spiritual sense, note Fridsma.). God is whole and is all. (Alpha and Omega, the General Oer Dimension, note Fridsma). He is unchanging, in that there can not be any improvement in God, but there is always change in God's creations. (Change and transformation had to be seen in regard to evolution and thus natural selection and development, creation is a metaphor for evolution transformations in time, space and dimension from out of the General Oer Dimension, note Fridsma). Even through there is change, realize and understand that God does not change in this respect: His approach to us is to allow us complete freedom of choice. (..) Prayer is talking to God in your very own way. (That is what Fridsma meant by prayer is a personalized way of personal communication between the individual who prayed and God, it is a sacred inner mind connection at collective and infinite level of the universe, end of note Fridsma). (..) What you think of others becomes your prayer for yourself first. How you view your family and friends is how you are praying for them. Take care that, as you think of your life, you are grateful for what you have. Gratitude is prayer. When you enter a mental or emotional state of gratitude, you are asking of God. As the provider, God replenishes your life with what you are. (This could be also seen as the law of attraction related to God, likes attracted likes meanse in this context: A God related inner mind connection attracts the God related General Oer Dimension from out of a energetic spiritual sense, note Fridsma) When you think of a person and are grateful for the friendship, know that this is a prayer for the friend and for the friendship. When you are happy and grateful for some item or condition in your life, this is prayer. When you observe abundance of material wealth in another, be grateful and realize that what God has given this one, He can also do for you. There are no shortages in God's abundance. Become grateful in mind and heart for all demonstrations of good. This is true prayer. (Fridsma agreed at metaphoric level).

All thoughts, feelings, and words are prayer, because through these you are constantly in touch with the Universal Creator. (And thus with the General Oer Dimension, note Fridsma). To have power in your prayer requires thought, concentration, and certainty. There is power in your thoughts which comes from your mind and heart. Many call it electrical energy, mind power or vibration power. It does not matter what this power is called, because through this power you are communicating with God the Father. (A form of energetic spiritual mind processing from out of the inner mind at God related level, note Fridsma). The random thoughts, which are filled with anger, harm you. The old hurts, the inner seating, those inner feelings of depression are prayers. This kind of prayers cause you much harm. That is why Jesus said: "Let your word be yea, yea or nay, nay." This includes your thoughts. The inner grumbling and complains are prayers which bring these very conditions to your life. (Metaphysically law of attraction at work at related God and mind level as explained earlier within this paragraph, note Fridsma). The mind can be thought of as an arm. The heart can be considered as the other arm. So to embrace spirituality, you use the mind and heart as arms. (This is metaphorically seen and spoken true, note Fridsma). The power to embrace spirituality is the power of prayer. Through prayer you can embrace the whole world. (And beyond, note Fridsma). It is in this innermost part of you that you truly pray. The most important item of prayer is truth. Truth is that of which is true of God. (Truth is also pure, note Fridsma). To remind yourself of whom you are, the creation of the one God of the universe is true prayer. (Within this metaphorical determined relation are meanly involved the biological parents and or laboratory techniques of fertilization, God is the metaphorically evolutionary determined force related to nature that makes this true, and you are the independent specimen and individual with a free will to confirm that truth by means of your biological birth and life, next to your spiritual energetic birth and life, note Fridsma). Statements of truth are the highest form of prayer. When you can align yourself to God in this manner: I am a creation of the one God of the universe, he who creates everything, you have connected to the powerful mind of God. (This process could be seen as an evolutionary determination in which case an individual directed inner mind towards the collective and infinite mind and memory of the universe and the General Oer Dimension established the reality of this truth by acknowledgement of Kirkwood's metaphorical presentation, note Fridsma). In connecting to the mind of God, all answers to all questions are found. Remind yourself daily your true value and your true place in God's creation. (Read the evolutionary determined universe, note Fridsma). (..) Truth is true no matter what the circumstances, conditions, or who is involved with the truth. Truth stands alone. Truth and God are one. So prove the truths which are given to you. If it is true of God it is truth. (..) God does not need to change, you do. God does not need prayers, you do. God is the source of all good. Another way of

saying this is that God and truth are synonymous. You can not have good, truth or love without having God present. (This is a truth for religious and non religious spiritual focused individuals because God is present within every conscious life form at conscious or unconscious level of one's personal being and existence everywhere within the cosmos because it is evolutionary determined at energetic level of the universe and the General Oer Dimension, end of note Fridsma). (..) Here are some steps to take to easily change your angers and hard emotions:

1. Acknowledge what is in your heart and or mind.
2. Release all that is in your heart and mind completely to God.
3. Expect a better condition or circumstance, because God only gives improvements.
4. Give sincere gratitude.

God only changes us for our good. God cannot give us anything but good. (..) Meditation is also a form of prayer. (This is absolute true, note Fridsma). Through the blanking of your mind and allowing God-Mind to enter into your thoughts, you are truly praying. Consider that meditation is the ability to become quiet, not only in your thoughts, but also in your very soul. In meditation you allow God to fill your entire being with His Wholeness. Meditation also has many different components. It is a complete quieting of mind and soul. It is the contemplation of a word or Essence of God. It is at times a chant or the quieting of your mind and inner stirring of your heart through sound or the quieting of your inner self through visions. The visions can be man made or God made. By this, you can peer deeply into a painting or into a beauty of a rose. (This is a personalised example of Kirkwood related to meditation and prayer, note Fridsma). The vision could also be a vision of your mind. It could also be a concentration on lights generated by outside forces, or lights which are only seen in the mind. Meditation is the complete quieting of your entire inner self. In this quietness you allow your soul to be placed in a state of idleness of mind and body. This state of meditation takes much practice. It takes time and fortitude, for the mind is tricky and will simply overwhelm you with thoughts, images and visions. (This undirected impressions are quiet normal at beginners level of meditation, note Fridsma). You will not only see visions, you will hear sounds and feel many new and different sensations. Allow me to reassure you that this will not lead to your mind being possessed by any evil being, for remember there is no principle or power greater than God. And through the act of meditation, you invite His Great Spirit to become one with your entire life. Now it is not that God does access your life, it is simply that God allows each freedom of choice. This freedom of choice includes the freedom of communicate with him. (Meditation connects one at energetic level to the infinite and collective memory and mind of the universe from out of one's own inner mind and inner universe which is related to God and Christ consciousness or

unconsciousness which can produce revelations and other images and or sounds which is dependent of the direction point of few during the meditation session and the stage of meditation experience one has next to the ability of translating the incoming information at energetic spiritual guided level within one's consciousness during and after the meditation session, as seen meditation is more than prayer only, note Fridsma). (Kirkwood, P211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 230, 231). God is an abstract reality and because of this reality we had to look closer to the Catholic Church, or better its institution of ordination from out of the sacraments. Fridsma stated: Right now we had to focus our selves on a exclusive part namely exorcism because in today's world many preachers from Christian origin (Catholic, Protestant or a Christian denomination) are in silence involved to exorcism or related rituals in relation to possessed individuals. (Possession could also be seen as a form of spiritual energetic religious evolution manifestation of entities towards human beings from out of the evolution energetic spiritual transformation related to the General Oer Dimension and thus of God). Because of the relation evolution and mind development and mind processing related to the evolution of the human species we have to integrate the exorcism factor within this concept because of the fact of evolution of the mind related to the concept of evolution of exorcism at religious spiritual energetic level which could be metaphorically seen after paradise lost: Man became free to explore the world for better and for worse related to good and evil in a struggle to survive after paradise lost. So the concept of good and evil is imbedded within the Jewish Christian tradition and in the hearts and souls of mankind in regard to their individual religion or non-religion. Every rightful individual knows the concept of good and evil at conscious or at unconscious instinctive level of one's true being and existence. Because of this relation of good and evil there is developed the concept of exorcism in order to help the good spiritual energetic forces by means of exorcism related interference at spiritual energetic mind level. Because of this statement is exorcism a religious evolutionary determined instrument for the benefit of mankind which should only be used by qualified professionals within the field of exorcism. Jesus was a great exorcist by the power of God, his metaphorical Father and had made the path free for Christian ordained ministers to cast out demons in his name as he did during his lifetime on Earth, Matthew 8 verse 16, verse 28 to 33:

16 That evening they brought to him many who were oppressed by demons, and he cast out the spirits with a word and healed all who were sick.

28 And when he came to the other side, to the country of the Gadarenes, two demon-possessed men met him, coming out of the tombs, so fierce that no one could pass that way.

29 And behold, they cried out, "What have you to do with us, O Son of God? Have

you come here to torment us before the time?"

30 Now a herd of many pigs was feeding at some distance from them.

31 And the demons begged him, saying, "If you cast us out, send us away into the herd of pigs."

32 And he said to them, "Go." So they came out and went into the pigs, and behold, the whole herd rushed down the steep bank into the sea and drowned in the waters.

33 The herdsmen fled, and going into the city they told everything, especially what had happened to the demon-possessed men.

Matthew 9 verse 32 and 33:

32 As they were going away, behold, a demon-oppressed man who was mute was brought to him.

33 And when the demon had been cast out, the mute man spoke. And the crowds marveled, saying, "Never was anything like this seen in Israel."

Matthew 10 verse 1 and 8:

1 And he called to him his twelve disciples and gave them authority over unclean spirits, to cast them out, and to heal every disease and every affliction.

8 Heal the sick, raise the dead, cleanse lepers, cast out demons. You received without paying; give without pay.

(Jesus meant in Matthew 10 verse 8 by “raise the dead”, a spiritual metaphorical argumentation in which he really meant to say that non-believers who are in fact spiritual dead could be raised from this spiritual dead as true believers by embracing the Christian fundamentals and faith and by doing so they would save automatically their spiritual soul by entering the kingdom of heaven from within their mind, end of note Fridsma). Right now we will focus us to the sacraments in relation to exorcism because of the fact that Jesus himself gave the authorization towards exorcism from out of his authorothy, (Matthew 10 verse 1), that stated that ordained clergy from his ministry could perform exorcism tasks in his name. Right now in relation to the sacraments, it is necessary to look to the total of Catholic Holy ordinations before focusing on the minor ordination of Exorcist. There are two kind of ordinations A); the minor ordinations leading to the position of sub-deacon begin with the preparation step for clerk; 1, Door-guardian, 2, Reader, 3, Exorcist, 4, Acolyte. B); the major Ordinations begins with the preparation step of sub-deacon; 1, deacon, 2, priest, 3, Bishop the latest three ordinations are formally acknowledged by the Catholic Church. The next formulated writing in regards to Leadbeater is a free translation from out of Dutch by Fridsma. Leadbeater, writes in regard to the minor and major ordinations: There are three different ways in which the lay-people can help at the services of the church and it is a appropriate thought that they who want to devote themselves to such work as much as possible, next to

their regular tasks in life beside the church, that they should receive for their church services in behalf of their work a special blessing. It is from out of this perspective in history that the small ordinations originated. (..) In behalf of the Order of Exorcist: At the ordination to Clerk it is the purpose to work on the ethereal body, the Door-guardian at the astral body and the Reader or Lector on the mental body. Within this sequence, the ordination to Exorcist is meanly focused on the causal body with as purpose to develop the will and to give the soul more control over the lower vehicles. The exhortation of the Bishop on behalf of the candidate is ceremonial prescribed as: In the old church it was the duty of the Exorcists to cast out demons, to warn the people that if they won't communicate they had to step aside for them who receives communion, and to take care for the water at the holy service. The book of Exorcism was given with the words: Take this and memorise the text of the exorcisms and have the power over the one's who are possessed, or to lay hands on baptised one's and catechumen. The candidate was seriously warned that when he casts out demons out of bodies of others, he first had to free its own thought power and body of all unclean and evil, (This could be accomplished by means of Christian personal purification rites towards God and Christ, note Fridsma), there he otherwise was in danger to be overwhelmed by the demons who he had cast out at the services to others. Because only than he should be in the circumstances to rule safely over the demons within others when he at first their many evilness at themselves had conquered. The exorcism in present time of the church will only be serviced by priests with a special permission and no one else. Under the influence of time there where other duties connected to the position of Exorcist banished because the church had changed its vision under influence of time in regard to these matters. In the past one thought that temptation was related to attacks of demons. In reality it is not always true. Every one of us has a past behind themselves, which, although we have an increased virtue, compared to the present is less good. Within our bodies are habits and certain instincts build in, which will stand up against us when we tried to live the higher life. This, what we try to conquer is not the almighty devil, who attacks us from the outside and it is also not the evilness which is part of ourselves by nature. It is the result of the remains of earlier actions which we should have committed in the days of inignorance. As Exorcist it is your duty by remained consistent powerful affords to develop the power of the will and by means of that will-power banish the evil spirit of separation and egoism from out of yourself. When you should have learned to control your own bad habits, you should be in a better position to help others to shake down evil which inflicts them and this not alone by means of your own example but also by means of the lessons you have learned and even by straight interference from yourself during this process. In the old times it was very often true, and even right now it is still a fact that in some rear cases, in which as result of personal weakness or by resistant behaviour in regard to evil, humans let posses

their body by evil spirits or let them control it partly. To some will been given the exceptional power and authority to control these unclean spirits and to cast out their bad influence out of the body of others. There are also some persons who have gifted by nature the ability and gift to heal, and who where in the position by means of the power of their own, to give relief in case of suffering of others and to relief the pain coming from the body; this gift can also be extended in the Exorcist; in the early days he was indeed mentioned within the church as the healer. (Now follows a church rite related exorcism quotation in behalf of ordination of the Exorcist, note Fridsma) Aspire to be keen, beloved sons, within this new function, you were called to, and rule over yourself by gaining control so that you are in the position that you can help others to gain likewise control and the power to rule in behalf of their weakness. -The symbols which the Bishop gives as part of the ordination ceremony to the candidate are a sword and a book, when he hands over the items, he says: Take this sword as a symbol of the will and this book as a symbol of the knowledge, which you should give strength in relation to the life of the spirits. (Leadbeater, P363, 372, 373, 274, translated freely by Fridsma from out of Dutch). As explaind by Fridsma: in order to become a true Exorcist, it is a real hard and difficult pathway one has to follow and in today's world this path is only preserved for specialist priests with a full ordination. The ceremony in order to become a true Exorcist is an important ordination statement from out of the Catholic Church. Right now Fridsma will look a step further at the subject of exorcism. Colin Wilson writes: Exorcism is still widely practised by members of the clergy of many denominations. And this is not simply because of outdated credulity. The majority of people engaged in paranormal research are willing to admit at least the possibility of the existence of 'discarnate entities', and that some of them might be ill-disposed. Robert Monroe is only one of many astral projectors to describe encounters with mischievous entities, who sound oddly like the traditional evil spirits, when in an out of the body state. It seems equally certain, however, that many famous cases of diabolic possession can be explained in terms of hysteria or more rarely poltergeist phenomena. The Douglass Deen case, on which the film the exorcist was based, seems to belong to both categories. It began when scratching noises were heard on the walls of the room occupied by the fourteen year old Douglass Deen in Washington DC; then the boy's bed began to move violently when he was in it. The minister of the local church, called in to investigate, moved the boy from the vibrating bed to an armchair, where upon the chair began to move around the room, and finally tilted and threw the boy on the floor. A makeshift bed on the floor slid around the room with Douglass in it. Attempts were made to cure the boy by psychiatric treatment; when these failed a Jesuit was called in. (A Jesuit is a priest from the Catholic Jesuit Order, note Fridsma). He performs rites of exorcism for six months before the evil spirits were driven out. During the rites Douglass cursed and screamed obscenities in a shrill voice; he also allegedly recited in Latin, a language

he had never studied. (On the other hand if the priest recited the exorcism in Latin, it would not be difficult for the boy to pick it up.) These phenomena lasted for most of the year 1949, then ceased. There is nothing here that needs to be explained in terms of discarnate entities. (..) In 1975 a married man named Michael Taylor joined a revivalist religious group in Barnsley, Yorkshire, and became convinced that a girl in the group had gained some psychic influence over him. He asks his local vicar, the Reverend Peter Vincent, to help him and the vicar decided that exorcism was called for; Taylor, he declared, was possessed of forty devils. The exorcism ceremony lasted all night and left Taylor violently disturbed; he rushed home and murdered his wife in a particularly gruesome manner, tearing her to pieces with his bear hand. He was found lying naked and unconscious in the street a few hours later. But the spirit that had possessed him had apparently left him; during his trail, which ended in a sentence of detention in a mental home, he seemed balanced and normal. The judge declared that the vicar should have sent for a psychiatrist instead of attempting exorcism, and it is difficult not to agree with him. But the facts make it impossible to state dogmatically that Taylor was suffering only from mental illness. When people begin to dabble in witchcraft and the psychic, Taylor apparently had before the exorcism; anything must be regard as possible. (Wilson, Colin, P217, 218, 485). Fridsma had preformed exorcism rites in 2007 to a Christian client who thought that she was possessed. The exorcism was for a part concentrated on phrases from the New Testament and direct interactions towards the client and tactical usage of holy water and the holy cross next to seeking direct contact with the inner demon within the client to cast him out in the name of Christ and the almighty God. The client was hateful and restless and reacted violently but in time after hours of direct contact and interactions she regained her inner peace and was grateful after the exorcism session, but exhausted just as Fridsma was. As one could see exorcism is still actual in our present timeline and there are still ordained clergy involved as shown by Fridsma and the Douglass and Taylor cases related to exorcism rituals. The effectiveness of exorcism depends of the knowledge and experience of the Exorcist in relation to the problems he had to face. One had to be formally ordained and one has to have academic knowledge related to religion, psychology, psychiatry, medicine in general, theology and parapsychology next to common sense, True belief in God and Christ and the knowledge related to Exorcism in order to perform the exorcism in a responsible way, (end of note Fridsma). Right now we have briefly studied exorcism we have to go to the subject of near dead experiences in order to state energetic spirituality and awareness related to near dead experiences as part of the spiritual universe and its awareness evolement towards human beings who experienced near dead experiences. Near dead experiences have a metaphysical theological meaning because of its relation to dead and the human soul or spirit at energetic level and also because of its relation towards the universe and God and thus the General Oer Dimension and evolution at

energetic level. We have to look closer at the aspect of Near Dead Experiences (N.D.E.) of humans in order to look closer to the balance of life and dead from out of this N.D.E. This N.D.E. moment is important to come to a better understanding in regard to the process of dying. Redfield and Adrianne writes in regard to N.D.E.: Kenneth Ring concludes that these (N.D.E.) experiences might assist the overall transformation of consciousness on the planet. He believes that near dead experiences are equivalent to seeds in the lives of those who have them, gradually flowering into deeper spiritual growth. Striking in their similarities, these experiences are remarkable for the understanding of life and death that they reveal to the person. In crises, the person typically becomes aware of the dead of his body and subsequent entry into the indescribable light of joy and love. The insignificance of the N.D.E. phenomenon is multi dimensional. At one level the N.D.E. is the personal experience of dead as an ecstatic encounter with loving beings of light, and possibly reunion with departed loved ones. This rapturous aspect of the N.D.E. is a reassuring and liberating phenomenon and is well documented. At another level however, the N.D.E. serves as an important contribution in the advance of evolution. Ring's hypothesis is that near dead experiences not only change the lives of the survivors but that their transformed consciousness may help to catalyze an acceleration of human spiritual evolution. Perhaps the most significant change in consciousness is the awareness of survival of consciousness following physical death. A woman who almost died during the birth of her second son reported: "The next thing I knew, I was standing in a mist, and I knew immediately that I had died but I was still alive and I can not tell you how I felt. It was Oh God I am dead, but I am here, I am me. I was filled with nothing but these feelings of gratitude because I still existed and yet I knew perfectly well that I had died. I remember that I knew that everything, everywhere in the universe was o.k. that the plan was perfect. That what ever was happening, the wars, famine, what ever was o.k." Later in the experience she described meeting a being whom she did not know she was told 'there are no sins, not in a way that you think about them on Earth. The only thing that matters here is how you think.' A recurring theme in the N.D.E. is the life review, which makes an important imprint upon the survivor, contributing to the changed consciousness in the subsequent life. This detailed life review while always given without judgement, drives home such points as the importance of being loved towards others, the importance of human relationships and love over material things. People are often shocked by seeing forgotten little episodes from their lives that reveal a thoughtless or hurtful action that did not seem important at that time. These reviews demonstrate how each person is sent to Earth to learn certain lessons or to attempt to fulfil a particular purpose. One man (..) saw not detailed events, but every emotion he had ever felt, "and my eyes were showing me the basics of how that emotion affected my life. What my life had don so far to affect other people's lives using the feeling of pure love that was surrounding me as the point of

comparison. You know, I'd don a horrible job using love as the point of comparison. Looking at yourself from the point of how much love you have spread to other people is devastating'. You will never get over it. I am six years away from that day and I am not over it yet." These reports reveal how the beginnings of new spiritual awareness, carried by these survivors, will inevitably begin to permeate beyond their individual lives. In term of the evolution of consciousness, these people are in the forefront. (If one dies and the brain is still intact, the brain connected mind does give final impulses and this impulses and energetic brain-mind waves give personalized mind projections in which one experienced memory and or unconscious and conscious stimuli which contents images, sounds, smell, feeling sensations and so on and a feeling of mystical awareness before the life energy of the soul finally breaks free by breaking the connection with the physical brain so there is at that particular moment of real dead no bound between the energetic soul and the body so the soul could emerge with the energy of the universe within the universe, Fridsma Dead Hypotheses, end of note Fridsma). Ring interviewed more than 150 N.D.E. and concluded that among the primary characteristics they showed was an attitude of increased spirituality not necessary religious in nature. They were convinced that life continuous after the material transition through death and felt an inward closeness to God. The importance of a spiritual awakening is not just the specific event of the blissful state. Its real significance is that it continues to function as the active organizing principle in one's evolution. Perhaps we might imagine these states as analogous to the birth of an interior faculty that helps one to sent and receive energy tuning into intuitive guidance. The log term effects and other mystical experiences tend to be an increase in psychic sensitivity and frequencies of synchronicities. (This is not strange because one had the temporary shock of a dead sense with a related experience because the energetic bound between body and soul was not broken definitively, so one experienced at that typical moment of temporary experienced dead, but not completely brain dead, senses of mystical feelings which after returning back in to one's own body not completely faded. These experienses could change one's life because this mostly religious or spiritual loaded experience could also increase and stimulate one's spiritual sense and God consciousness, end of note, Fridsma). (Redfield and Adrianne, P124, 125, 126). Fridsma will present two cases of Near Death Experiences of people who escaped during their illness to the death, these cases where translated freely from out of Dutch by Fridsma. Case representation: Case 1 male, Mister Y.F. Foppema written in the sixties; Case 2 Female, Madam Van Noordwijk, written June 21st 1972. Gijsen writes in regard to cases 1 and 2: 'About 25 years ago, it was in the first years of the occupation, I had without knowing it a low blood-pressure (..) I lay in bed with the flu but I was feeling well enough to go to the toilet. When I was standing next to my bed, the world was disappeared from out of my consciousness. Suddenly I stood at a height, with behind me a dark forest

from which I just came. Left and right there were dark shadow spots, but where I stood there was a kind of half light. Before me into the dept, was a waved landscape, green hills with some forest. And dark overgrowth, in which I should go down, but I was waiting for somebody who was beloved and who could come out of the forest at any moment; then we should go further together. I was not looking behind me, but I had the feeling that she was standing next to me soon. The landscape was very quiet, I could not remember any movement of man or animal, but still it was the very opposite of dead. It was a glow of golden light. This retoric description is not an adequate perception; it was more unbelievable. There was nothing but a big silence and perfect happiness. Even while waiting for the other, there was no unrest or desire. It was totally timeless. I came to my positives because a loud voice was shouting in my ear: 'Easy breathing', I could not move. An arm or a leg was pressuring painfully against something hard, a wooden board of my bed. The paper on the wall on the opposite of me had a granularly structure, it was horrible. I saw every inch abnormal enlarged, it was as a hostile rock. Throughout the window of the bedroom came some light to the inside, it was hard, dead and cold, although the sun was shining on the outside. My arms and legs were as if made of plumb. Everything was heavy and at a certain way hostile and somehow unnatural. What had I to do within this world now I knew that there was another one? An hell without Vergilius. I had for some time the feeling that I was banished from paradise. I hearth that I had fainted and my first question was: 'Why do you shout so loud?' The answer was: 'I did not shout, I whispered.' This experience during my unconsciousness was no dream awareness. A dream image had always something unnatural. This was more real than any day reality ever. I thought it has something to do with the fact that I was past out and unconscious and I was disappointed that this experience had never repeat itself even not at other moments of endangered life tread (car crash, heart attack) (..) This experience of 25 years ago I shall never forget; she is completely alive after all those years; I do not imagine that I know about the hereafter, I am too realistic for that, but still it comforts, it is a liberated awareness 'the other world is there' I have seen it. For its nature I have no explanation.' (..) (Second case, note Fridsma) 'It was April 1930. I was lying in an English hospital with pneumonia and some inflammations. Penicillin was not discovered at that time and pneumonia had very often a deadly end because of high fevers. From the first week of sickness I do not remember much any more. The doctor came mostly two times a day and sometimes I had a pleasant conversation with him. At an evening he came next to me sitting by my bed saying: 'I know that you are not afraid of death and that is why I want to speak honestly with you. You are very ill, tonight there shall be a crises and I do not know if you will come through it. I have sent a message to your husband, who is coming to the hospital; I stay here myself tonight in the room next to you. Is there anything you would like?' I do not know if I gave him an answer but suddenly I got the feeling as if I felt. I

wanted to grab me to something but there was nothing and I felt further. Certainly I appeared in a big grey room, a room full with transparent cobweb. I looked around and saw some movement in the grey mass. I began to see silhouettes; I saw no faces or limbs, only moving figures. Suddenly I recognized my father in law, to what I do not know, I think it was his attitude. He was a tall and heavy man who walked always somehow bent forwards. He passed me, there was never been a real contact between him and me. My husband was the first from a close family who was engaged and that was why I was always treated like an intruder. After that a female figure came towards me. How I could recognize male and female figures, I could not say. But I recognized Nita Taseram, a friend of my who died some years ago. She was head-nurse in the Wilhelmina Gasthuis in Amsterdam. (This is in the Netherlands, note Fridsma) If it just came because of the many sorrow she had seen and experienced I do not know, but she was always absolutely a unbeliever. I had spoken with her during her lifetime about that but she stayed an atheist. Now she suddenly came to me and said: 'O do you come also here, it is here so lonely.' I saw no face I hearth only the familiar voice. I answered: 'But Nita, what did you expect? You always said there is no God, and man lives alone for reproduction purposes.' By then all fainted and I felt further. Suddenly I was standing at a delighted meadow; I called it always in my mind a sort of mountain meadow. Delightful light, a nice temperature and everywhere flowers. The strangest thing I thought was: what a delightful sun and nowhere a shadow. The meadow was surrounded by different hills, and at the meadow self where also hills. I walked around enjoying of everything and eventually I walked to the feet of one of the hills. I thought: I want to know what is behind that hill. I looked up and by then I saw a small path. I said: is there anybody there who can help me to the top? I was very ill so I won't dare to go to the top without any support of help. Suddenly there was a figure next to me and a beautiful male voice, (in my mind a voice with a perfect sound volume), the figure said to me: Remember that you could only take this path once. I thought, once than I could not go back. I have a husband and two children to take care for. While I thought about it, all fainted, I opened my eyes and I was lying in my bed in the hospital. It was in the morning, the doctor was sitting left of me holding my wrist. The head-nurse was on the right side and was holding my right hand. Next to her stood my husband, he saw pale and did not say anything. At the feet-end stood the female director she was all the time clapping her hands and said more than once, 'I can not believe it'. The doctor said, 'You are the biggest wonder out of my practice. You where on the frontier of life and dead and it is only a few given to come back from it.' Right now although it is 42 years ago since that experience, all is still right clear into my mind as if it was yesterday.' (Gijsen, P8, 9, 10, 11, translated freely by Fridsma from out of Dutch). These last two cases of near death experiences shows us that when the bound between body and conscious soul is not broken at energetic level of true dead, that the mind and the related brain will produce images during

the transition which are familiar, uncomfortable or comfortable and related to the moral and ethical life standard next to conscious and or unconscious feelings and emotions of the person who is in process of transition if the brain is still functioning optimal during the process of dying, note Fridsma). It is now justified to go deeper into the phenomenon of the energy body in order to seek answers in relation to science and the individual. Playfair and Hill (who where in their quotations freely translated from out of Dutch by Fridsma), writes in regard to the energy body: Throughout history man had believed that he was more than the sum of physical and chemical substances. (There is a life-force and an immortal connected soul to the life-force, note Fridsma). This is because the riddle of the second body is for many people connected to the problem of dying of the physical body. The whole subject is sunk away in a swamp of theological argumentations and members of several religious sects have their own beliefs in regard to the extra bodies we humans have and how they should be called. It is not strange that scientific researchers where scared because of the rubbish related to what is written about the non-physical. (..) It is irresponsible to throw away all concepts related to the non-physical now it is proved how many waves, particles and fields exists which are invisible for our human senses but which clearly influence our bodies. (..) F.W.H. Myers had a concept of subliminal and supra-subliminal aspects of the consciousness. (..) Alfred Russel Wallace, whose arguments about natural selection of living species in 1858 together with Darwin was presented acknowledged clearly that man is a duality which inhibits a organised non-physical shape which is emerged to the physical body and which itself developed together with the physical body. The Brazilian parapsychologist, H. G. Andrade, had brought out a detailed hypothesis in which the interaction between the physical and non-physical bodies could be explained. He postulated a biological organisation model (B.O.M.), that the molecules of the matter ordered in a previously determined schedule. This process should begin with the departure of a cell and after that, repeat the whole evolution of the individual and its species. Andrade sees his model as a hyper-form, a purified energy-structure, and it is attempting to speculate further in relation to this theory, in regard to an organized field as basics of life, an energy-field that should give the solution (..) of how the by the DNA molecule given information comes into the cell. A certain concept is completely in accordance with the discovery by the late professor Burr of Yale (..) together with his pupil Leonard Ravitz. Burr discovered that all living creatures are surrounded and emerged with electric fields. These electric fields organize and control the living species with the matter which they are associated to. ‘Where is life, there are electrical qualities,’ said Burr. (..) The advantage of the theory of Burr is that it can be proved by measurements and also been used for practical purposes. (..) Between 1935 when he launched that theory and 1972 there was not much interest although Burr and his associates repeatedly his theory of the electro-dynamical nature of life tested at many life-forms. Burrs interesting

discovery was that in an early stage within living species there is a electrical field, a clear voltage field that had its source within the body, but that stretched its influence till somewhat outside the body. This field is relatively stable. (..) Not only the human being but also the lower animal species and plants inhibbits some of what Burr called L-fields (L stands for life). These L-Fields as he discovered existed long before the organism has grown till full development and even, for example, before the egg of a salamander is fertilized. Even seeds which, as later was confirmed, should grown to healthy plants gave other test-readings as plants who's destination it was to crumble. If this should be put into practice at human beings, by than we should have an electrical method to predict human physical conditions. There are many clues that the L-field of Burr is something else than the regular electrical appearances as skin-potentials where to it very often is confused. The L-field can at certain distance of the body been registered by measurements and stays stable, even when the ionic character of the tissue alters. And it is so when these E.M.-potentials alters this happens not regular, but as reaction at external influences. (..) Sun and moon cycles, waves, and other external disturbances where suspected that they influenced biological systems at fundamental level. The L-fields of the human being react in the same way as those of trees and lower life forms so that the L-fields are in fact the common substrates of all life forms. There is a little known about this substrate but it is completely in balance with the hypothesis of the electrical fields. Clues for the existence of an E.M.-factor behind all life, was found at the most unexpected places. In 1977, professor Laithwaite explained an experiment in which he constructed something which was in fact a liquid electrical engine. This engine was constructed from salt-water and a substance called ferrofluïdum. Ferrofluïdum is liquid as well magnetic. Laithwaite placed a flat board with this mixture in different magnetic fields and conclude that ferrofluïdum begun to qualify itself in accordance of the lines of the magnetic fields. This he had expected, but he discovered also that the forms that the mixtures presented not where related to humans but to nature, there where shapes like sunflowers presented. It where in fact electro-magnetically plants which where showed by means of the shapes. (..) In 1967 a group of Russian researchers came with a new concept related to a hidden component of the human being, which they called the bio-plasmatic body. A couple of years later the Western society had heard rumours that the married couple Semjon and Valentina Kirlian had developed a method to photograph something like a human aura. There is a lot of misunderstanding about the Kirlian-effect and the bio-plasmatic conception. (..) Plasma is the 4^{th} state of matter, with more energy than the other 3: solid, liquid and gas shaped states. Every individual atom is ionized. (..) Professor Wlodzimierz Sedlak of the Catholic University of Loebliana in Poland was one of the first with a completed model of the bio-plasmatic body. He sees bio-plasma as the final substrate of chemical and biochemical processes and as carrier of all information within the system. 'Life', he said, "is an electromagnetic

wave which originated in a medium of protein half-conductors." Biochemical processes which are known within the traditional biochemistry take place within a like-wise bio-electrical medium. We should, as he said, see metabolically processes more as transformation of energy instead of matter. (..) He arguments that the problem of the nature of life eventually should been reduced to conceptions of plasma and electromagnetic fields. Bio-plasma is an organized system, said Dr. V. M. Injoesjin, a bio-physicist related to the States-university of Kazakhstan in Alma-Ata. Together with Engineer V. S. Grisjtsjenko, he postulated in 1968 for the first time the existence of bio-plasma. Bio-plasma is, as he said, the matrix of the biological field. This bio-field, he described, as a frozen hologram from which every fragment has its own characteristics and essential qualities of the whole organism. The implications of this hypothesis are unlimited. Of exceptional importance is the fact that bio-plasma possessed a changeable structure in which different kind of waves manifests: electro-magnetic, acoustic and maybe gravitation waves. This all will be distributed in an energy-state which is dependent of the breathing of the cosmos. In accordance to Injoesjin: bio-plasma had to stay breathing with the rhythm of the cosmos. (..) During the 1930's electro-engineer Semjon Kirlian in Russia together with his wife Valentina conducted several experiments which are now known as Kirlian photography. (..) Kirlian-like equipment used by Western scientific researchers and amateurs contained as a device for high voltages which is provided of a positive and a negative electrode and a film which is placed above that. Fingers will be held just above the film. The film will be developed at the normal way. The results are, visually seen, remarkable fascinating. But they where in the West misinterpreted. The essential difference between commercial western Kirlian-equipment and the real is that in the last mentioned one, the film is not placed between the electrodes but at some distance of it and that the incoming light which reached the film from the biological test-object between the electrodes, will be filtered and analysed. If this does not happen, than the rest of the image shows meanly noise with little signals. The Kirlians where conscious enough to know that a electrical-field with a determined strength between the two electrodes (biological or metal), should cause something that is known as corona-discharge; a visible glow that is caused because of the fact that electrons within the electrodes, (and in the gas between the electrodes, unless the experiment is conducted in a vacuum), as logical cause of the supplied power stream will be stimulated to a higher electrical status. If they return to a lower status, by than they will beam a light-quantum that dependent of the evolved energy, can find itself within the visible or ultra-violet, or infra-red spectrum. If the field is strong enough, the electrons shall hit the metal with enough force that there should develop a secondary radiation (as hard and soft roentgen radiation). As seen different electrons receive different quantities of energy, there could be developing a mixture of frequencies, which makes it difficult to analyze the corona accurate. It is also here that the Kirlians made an important

breakthrough. They designed techniques for analysing the bio-electrical radiation by removing the film between the two electrodes and to relocate it at some distance of it, with as causal result that it was impossible that electrical power could inflict the film directly. The light of the discharge was bound together by means of lenses which where focused directly at the emulsion, and the image was enlarged by means of normal optical techniques. They used also during the process a spectra-photometer so that the exact frequency-spectrum of the evolved light could be analyzed and the mixture of wavelengths made visible on clearly seen differentiated strokes or bands. By means of this approach they succeeded to separate the signal and the noise. There came more, because how could they be sure that the light was produced by the biological object and not from the electrodes or the gas between it? The Kirlians solved this problem by creating an artificial atmosphere of gas of a known composition like nitrogen, of which they knew that in it just a few spectral-lines of a known frequency should be produced by stimulated gas-molecules. Because of the fact that these lines are relatively small and have a known precise frequency, they could be filtered by small-band-filters direct on top of the lenses; so that light will be concentrated before it reached the film. By means of this method could light that reached the film only come from on of the electrodes. One of the first improvements of the Kirlians was that they took care of the fact that the biological object was one of the electrodes and that the only thing that remained to be filtered were the electrons from the metal plate. By means of usage of a metal electrode of a known composure and by a precisely controlled power stream, this problem could be dissolved. What remains by than, about 15 percent of the original quantity could be only the light of the biological object; a finger, a plant, or what so ever. That is the Kirlian effect. (The Kirlian effect is an effect that could be displayed as a Kirlian image on the film produced by the used equipment during the experiment related to the object of study related to electro magnetism, note Fridsma). (..) Just as other living species, man is an electro-magnetic system in an Electro Magnetic-environment from which living species could not liberate themselves and which they could not isolate, (otherwise the life form should be dead, if the electro-magnetic system should be closed, note Fridsma). Man reacts on environmental flows, more as they are aware of. (Playfair and Hill, P312, 213, 214, 215, 223, 224, 225, 232, 233, 234, 235, translated freely from out of Dutch by Fridsma). It was important to Fridsma to show the importance of electro-magnetism and of bio-plasma in order to understand the energy body of life forms as a energetic fact so one can see and study the importance of evolutionary evolved energy forms and patrons towards living species, and in order to understand the statement that matter and energy are bound by atomic energetic reactions. All life forms sent out electrical signals which could be detected. The human body is death if there is no more brain electric impulse left, that implicates that right than at that particular moment in biologic life time, the energetic bound between the physical body by

means of the human brain, and the energetic soul definitive is broken and the transition to the after-world (metaphorically spoken) is a fact so that the energetic residue (energetic soul) could be emerge with the universe one will emerge with the universal energy. As explained by Fridsma: The real moment of dead of a biological life form is the moment when the energetic bound between the physical body by means of the human brain, and the energetic soul definitive will be broken and no more electric impulse related to the brain could be measured. The metaphorically dust to dust could be seen as energy to energy and this stands in relation to God and the General Oer Dimension as explained in Fridsma's foreword: God is the Universe from out of the General Oer Dimension, the Universe from out of the General Oer Dimension is God, (philosophical-metaphysical-theological loaded quotation of Fridsma). This means that the residue or energetic soul, metaphorically spoken, is in the universe, resting in the hands of God, ruler of the universe, in which case the universe could be seen as mind related heaven with multi-dimensional levels. Right now we take an other step and we are going to look to the basics in relation to psychology from out depth psychology fundamentals and the human mind. Ryborz (translated freely by Fridsma from out of Dutch), writes: We live in the beginning phase of a time in which the super consciousness layer will be rediscovered. The universal consciousness or higher-self enclosed man to a enlarged higher plateau which is superior to the individual, normal, consciousness and unconsciousness of man. The unconsciousness is our true field of energy in which all our memories are concentrated. It is a field of our desire and behavioural patrons which are caused by ourselves and by influences from outside. We could call it also a storage consciousness. Completely different is the case of the universal consciousness. It stands not under influence of the outside. One could describe it as the original mental force-field, as cosmic consciousness, or the power of God within man, (man related God power and God consciousness, note Fridsma). Christ, Buddha and other religious founders activated this universal energy-field. Genius artists, scientists, and other exceptional human beings came to their extraordinary performances because they used the hidden power of their psyche and their upper consciousness which is feed by universal forces, because this is far out the source of the biggest possibilities and capacities. This extraordinary force is not the prerogative of ordinary people. The universal consciousness is present within every human being, (..) and this higher-self can change one's life completely. (This is because of the fact that the universal consciousness is related to the collective and infinite consciousness and memory of the universe and the General Oer Dimension, and is determined by evolution and evolution related transformations, note Fridsma). (..) The biggest powers and capacities of man are concentrated within one's psyche which could contact and enrich one's being. (..) Our psychic centre as total of our biggest capacities is hidden under the surface and a middle-layer. Far out most people live from out of this surface-layer. A smaller total of them could

reach the middle-layer, and only a few could reach the centre of the biggest potential which is concentrated within every human being. If one is not succeed to reach that point, it does not means that one do not posses this possibility of one's own psyche, but it means that one does not had learned to know it. (In fact this is unconscious knowledge, note Fridsma). The cause of this not knowing is that one moved oneself only at the surface of one's own being. This means that one is disconnected of one's own true core, one's psychic centre. (..) By means of identification this will be integrated thought images and norms of our world, related to the comfortable process that is introduced and maintained by this identification, so one had not to search for oneself and man will become a suppressor of one's own imaginations and by doing this one will be psychologically hit, infected and even sick. (If this identification process is growing out of control in relation to oneself, so one would be totally or almost totally submitted to the subject of identification, than identification could lead to mental disturbance with all its implications related to this disturbance, note Fridsma). If one is willing to try to develop one's own imaginations and wishes one will transform oneself to a powerful personality. This is of cause a process what takes some time in order to mature it self and by showing some authority if one is not yet there. Only if one feels one's own wishes and desires which came in fact from out of the core of one's I, one should grow and mature and one will transform and develop to a definitely personality with a mature individuality. (..) Suppression is one other way to run away from something. It is a mechanism that is used very often and that was acknowledged by Freud. (Sigmund Freud psychiatrist and psychoanalyst, founder of the discipline psychoanalyse, note Fridsma). The rejection-mechanism suppression brings s to the middle-layer. It plays no role if there is a situation of suppressed desires or unpleasant happenings. They will be located and suppressed to the unconsciousness of the human being, and because of the fact that these experiences stays suppressed within the unconsciousness, it costs a lot of energy. (..) But sometimes this suppressed content, of unpleasant experiences and so on, will be leaking into the consciousness and right than they will be the trigger for the individual in order to act against its own will and most of the time this would be not in his or hers advantage. Other flows from out of the unconsciousness are much more innocent but suppression in general of the consciousness unpleasant and unacceptable content is a process that only is possible by means of permanent exert of the individual. And by means of the pressure (..) on the middle-layer, this process of suppression will stop us to reach the centre of our true being. Only when the pressure won't be present, we could gain consciousness from the middle-layer so that there could be manifest a healing power. Content of consciousness will only than be suppressed if we will be confronted with the unpleasant sides of our, I, and gain simultaneously feelings of guild. Suppression will manifest itself also when we could not resist against our tormentor. (..) Projection is also a rejection mechanism that will chain us to the

façade of our being. Projection is very often a flow of suppressed content. (..) Projections will lead to considerable misguiding of objective perception and will hold the power to understand, see and act mostly at a minimum level. Individuals with inferior feelings or complexes, project this basic institution in every interpersonal relation. And it happens very often that innocent words of other individuals will be misunderstood and interpreted in accordance with one's own negative basic-institution. It is a fact that every human being has its own projective behaviour which will lead very often to misguided perception. (It leads also to a misguided reality, note Fridsma). A psychological emotional disturbed and defeated individual has to seek for its own good a psychotherapist for psychological help. (..) A mechanism in which one also moves on the surface of one's own being to remain psychological balance is the so called abreaction; it is a suppression mechanism of which we could see the immediate effects into one's own environment and daily life. (..) Another very often used mechanism of rejection and run away for one's own possibilities is the mechanism of avoidance. Because of the fact that most people has a short of self-esteem and self-consciousness they will avoid all what gives them a feeling of fear. They do not trust themselves and avoid every discussion which they see as dangerous. At this way fear will never disappear. The fear will not let go the individual. (One will be controlled and consumed by one's own fear because of avoidance behaviour, note Fridsma). Only when the rejection mechanism of avoidance will be will be acknowledged by not running away for problems, than there can be worked towards fear reduction in order to take the fear away in time. (This should be don by means of psychotherapy or psycho therapy related forms of therapy with a accent towards psychotherapy, note Fridsma). (..) Within the unconsciousness of every individual are unresolved experiences from the past stored. Most of these psychological related time-bombs, which could cause severe damage to ourselves and others, came from one's childhood. Others came by disappointments, disillusions and so on, of which no man could escape. But what ever the major or minor cause is, in a unresolved state will this psychological, long time ago, by suppression forgotten content stay loaded within one's unconsciousness. (It will act as a sort of psyche related timebomb which will go of when triggert at conscious mind level, note Fridsma). The individual had it suppressed in order to rid of these conscious unpleasant experiences, but never then less it remains unresolved and it will wait at an opportunity to overrule us by surprise. (This is the timbomb effect, note Fridsma). (..) Next to the unconsciousness there is another consciousness-dimension which operates independently, the universal consciousness also called the higher-self. The greatest delighted minds of all times like Christ, (Jesus of Nazareth, note Fridsma), came by activating of this universal possibilities of the universal consciousness to magnificent presentations, just as genius artists, philosophers and scientists who found this huge source of enlightened insight and knowledge. By means of the

universal mind activities, the consciousness gets its knowledge straight from the surplus of the universal consciousness and during that process happens much more than the creating of new combinations of knowledge from out of present knowledge and experiences as by unconscious mind-processing. While the activities of the unconsciousness maintained continuously and put its influence at the individual, the individual can most of the time when he or she is busy looking for themselves, finds one's way in order to reach the universal consciousness. Christ and Buddha for example got their visions when they where in deep meditation, in the loneliness of total silence and they gained their wisdom from out of the divined universal consciousness. (At this divined universal consciousness are all conscious life forms throughout the universe by means of their heritage and evolutionary bounded and connected at energetic spiritual mind level related to the General Oer Dimension and thus to God, note Fridsma). (..) Meditation makes it possible to gain knowledge from the wisdom of the cosmic consciousness and to activate the greatest powers of the psyche and the mind (metaphorically seen by means of heart and soul). (..) Meditation brings oneself in contact with the biggest possible potential of possibilities. To get trough to the universal consciousness is dependent of one's wakefulness in relation to the inside and outside. (Fridsma calls it inside world, the inner mind world and dimensions; and outside world, the outer body world of perception and awareness, note Fridsma). (Ryborz, P14, 15, 21, 23, 25, 26, 29, 30, 31, 85, 86, 194, 195, 196, freely translated by Fridsma from out of Dutch). As explained the universal consciousness is evolutionary in time, space and dimension determined so one can gain cosmic experiences by means of energetic spirituality which is in fact God and thus General Oer Dimension related at energetic level.

Nietzsche versus Faust in relation to God:

Right now we will examine philosophical scepticisms in regard to free will and morality. Free will and morality are important for conscious life forms and especially human beings in order to act responsible towards oneself and the free world. Nietzsche, freely translated by Fridsma from out of Dutch, writes in regard to error of the free will: We have in the present no mercy with the concept of the free will; we know all to well what it is for real. It is a theologian trick (in the sense that they give the word), with as mean goal to make man responsible, which means dependent. I want to give only a description of the psychology of making responsible, from out of all its representations. Everywhere where is looked for responsibilities, the instinct of wanting to punish and condemning will be the searching party. As soon as a certain way of being is transformed to will, to purposes, to responsibilities, is what to become, robed of its innocence. The teaching of the will is actually developed with the eye of punishment, this means to declare guilty. All traditional psychology, the wills-psychology, was based on the

fact that their founders, the priests who stood on top of the society, wanted to create and claim the right to give punishment, or to create that right for God. Man was seen as free human being, so they could be put to trail and be punished; in order to declare someone guilty, every act had to be seen as wanted, and the origin of all acting needed to be situated in the consciousness, (in regard to which the most fundamental fraud in psychology became the principle of psychology). Now we where going to the opposite direction, now we un-moralists will try, with united force, banish the concept of guilt and punishment out of the world, and psychology, history, nature, social institutions and its sanctions trying to clean and purify from it, we find no other radical opposition on our quest than theologians, who stayed to use the concept of moral world order and by that to infect the innocent, to become, with punishment and guilt. Christianity is the metaphysics of the executioner. (Nietzsche is as atheist preoccupied with anti-religious feelings. As Fridsma explained, it is true that in history free will is misused for personal purpose of the church but free will implicates more than that. Paradise lost gave man metaphorically seen a free will so man could find its own destiny, and it is true that religion (Jewish and later Christianity) gave moral standards, but that was necessary because without moral standard there will be chaos and or conflict. Nietzsche wants a total free will without punishment and guilt related to Christianity or religion in general, so man is real free, Fridsma sees this as a decadent utopia in which case there is no room for morality and or God or God related religios concepts, which could lead to anarchy and chaos in a less loving and beloved world. Nietzsche is fighting a personal fight, but it is true that the church needs to be more open and directed to the real God and Christ from out of divined love and in order to banish the curse of ministers who proclaims eternal damnation to individuals and mankind, this concept was very common in the time of Nietzsche where personal freedom was often in chains of the conservative minister of doom, Christianity needs to be a religion of freedom and love under guidance of God and Christ and from out of one's own free mind and inner beliefs, end of note Fridsma). (..) One knows the demands I had given to the philosopher: to put oneself at no side of good or evil, to led the illusion of moral sentence behind them, This demand came from a vision of my that was formulated at first as: There are no moral facts. The moral judgement has with the religious judgement in common that it beliefs in realities which are no realities at all. The moral is only an interpretation of certain phenomenon, or precisely said, non-interpretation. The moral judgement belongs just as the religious one at home in a stadium of ignorance in which even the concept of the reel, the difference between the reel and the imaginary is still missing; truth within this stadium stands for things we in the present call phantoms. One had to take the moral judgement as seen never latterly; it contains in this sentence only rubbish. But as semiotic it stays of precious value; it declares, for initiated individuals, extremely valuable facts of cultures and inner-worlds who did not know enough to understand themselves (as

individuals, note Fridsma). Moral is a pure language of gestures, a pure symptomatology; to gain its advantage, one had to know where it all goes about. (Although Nietzsche is atheistic and a great philosopher, he was limited in a sense that he did not want to look what is beyond the frontiers of spiritual reality at metaphysical level of truth and understanding because of his preoccupation against religion and because of the fact that in his time science was since Darwin and his theory of natural selection and evolution next to other scientific progress in the 19th century more than ever before in battle with theology and religion because of the manifest paradox between science and theology what had its influence on philosophy and philosophical thinking, but Nietzsche was always as other great philosophers looking for truth and understanding although he was imprisoned within his web of preoccupation which inflicted his vision in regard to reality as we see in our world at the 21st century. Nietzsche declared moral and religious judgement as pure symbolically and for that he is right because this kind of judgement is only of symbolical and metaphorical value and importance, end of note Fridsma). (Nietzsche translated freely by Fridsma from out of Dutch: P46, 47, 49). We have seen Nietzsche and his critical and sceptical remarks in regard to free will and morality, we have seen that he is preoccupied against Christianity but in accordance to his world and system of atheistic belief he stayed open for truth and understanding as far as it suited in his subjective vision of philosophy and philosophical systematic. In order to study more closely the realation of tormence and desire related to the concept of good and bad, God versus devil, we have to study the character of Faust in order to come to a clearer form of understanding of the nature of human weakness and the super-ego. Fridsma explaines: Faust was a fictive figure who was misguided and influenced by the devil and at a certain time in conflict with his conscience and understanding of the morality of good and evil. Faust was tormented by this conflict to do right. Many people in today's world fight inner conflicts of good and evil at personal level of their existence in a hope to find truth and or understanding, in a hope to find one's true destiny and identity, but many of them are tormented and need psychological and or theological help in order to clear these inner conflicts. Because of this inner mind battle and because of the humanized tragic factor in regard to Marlow's Doctor Faustus, we will look a bit closer to Faust in order to understand his conflict with God and the nature of good and evil from out of oneself. "The tragical history of Doctor Faustus", is written about 1588 by Christopher Marlow. This tragedy we will examine. Brooks and Heilman writes in regard to Doctor Faustus: Is Faustus a satisfactory tragic hero? (..) We do have a double feeling about Faustus: we recognize that he merits his punishment that is that he has a flaw; but we pity him as we can pity only a good man. That is there are conflicting elements in his make-up, and we have seen him struggle between them. Perhaps the most interesting question in this: in what sense is Faustus a good man, that is, one "whose misfortune is brought about not by vice

and depravity"? First of all, Faustus does not do certain things that would evoke our hatred and revulsion; through he says he wants power "to slay mine enemies, and aid my friends," we do not see him slay enemies or acting cruelly or treacherously. He wants to live in all voluptuousness, but actually we see almost no un-relieved sensuality; his passion for Helen is certainly not commonplace and sordid, but involved rather a kind of quest, something more than a mere search for a mistress. Faustus is not faithful to his friends; he is not ungenerous. (..) Even under terrible pressure, he considered of his friends. Faustus never desires evil as such; rather he forgets the good. He is not so much vicious as misguided. If Faustus can for a while deceive himself by deadening his moral sense, it ultimately comes back to him in a very powerful form. And Faustus is an imaginative man, a big man, not a pretty contemptible one; he has tragic grandeur; only a big man could be thoroughly damned. (..) Faustus is as said an everyman; yet there is a sharp difference between this play and everyman. Both of course, deal with the problem of human beings who have made serious mistakes with regard to values, and both protagonists undergo penance for their errors. But everyman's error is caught in time. He has the will to draw back; the final stress is upon his achievement of heavenly rewards. In everyman penance is an incident; Faustus penance, here an un-mitigable punishment, is the final uncompromising reality. Why? Because Marlowe in his study of human potentialities for casting of restrictions and gratifying the individual will, reaches a more profound and searching level. Marlowe goes to the bottom of things in identifying and bringing to light the quality in everyman which makes him, despite his awareness of strong persuasive forces unable to draw back. Marlowe's everyman is daring and heroic. Yet he has familiarity and university that make him (read Faustus, note Fridsma), eminently recognizable. In him we see the perennial human aspiration to reconstruct a universe in terms that will give the human being unlimited power with unlimited irresponsibility, indulgence without retribution. It is human, both to aspire and in aspiring to lose sight of the limitations of humanity. Here is the centre of the human tragic irony. (..) The protagonist gradually becomes aware of a truth that, if he had less self-assurance, less rashness, he might have recognized earlier. But when man aspires beyond his own power, he becomes inconsistent and illogical. Faustus denies the supernatural but at the same time evokes the supernatural. He sells his soul; this is either to admit its reality or to try to trick the devil, which would seem very rash in view of the devil's manifest power. But gradually he recognizes his error and understands that the devil implies God. He realized that he has victimized himself. Faustus, than is the tragic hero, the struggling, representative man who is erring rather than vicious. Marlow, (..) makes a final vigorous case for his goodness, that is, for his ability to recover his insight into values which had lost their power to motivate his conduct. Suppose he had denied them, we would than no longer have the tragic hero, for error would have become principle, and the tragic flaw the whole spiritual reality. (Brooks and

Heilman, P503, 540, 541). Fridsma will briefly explain Faust in relation to one's individual mind and desires at personalized level of one's existence and individuality. The case of Doctor Faustus presented by Marlowe is a more metaphorical and symbolical loaded case which is related to human behaviour. Within our own reality, lots of people in today's world will sell their soul to gain advantage or prosperity or whatever they desire and this is in line with their personal evolution and development as human being within their given biological time frame. It all has to do with the absence of a moral-ethical and spiritual God guided mind in a world of demoralized individuals. As seen and explained Faust is a tragic-figure who lives in the darkness of our own unconscious mind, patient waiting for an opportunity to awake and come out to misguide and mislead the one who sells, metaphorically seen, his or hers soul for its own material and or immaterial desires related to faith and destiny, (end of note Fridsma).

Christian reflections, metaphysical philosophy:

Right now we will look at the origin, values and key-points of Christianity. (Quotations from Clemen's book are freely translated from out of Dutch by Fridsma, end of note). Erich Seeberg writes in regard to Clemen within the mentioned book of Clemen: Christianity is originated in a world in which religion was transformed to a life-force. As the Greece spirit over river and lake, shape's, creating and with a mission penetrated to the fare East, Eastern devoutness came in wide waves streaming to the West and man can acknowledge Christianity as charmer and general comforter of the West. Of great importance is the fact that Christianity is an Eastern religion. (Christianity has developed itself from out of the Jewish monotheistic religion in which case the Jewish religion stood during its own religious and spiritual development of centuries under influence of other religions, note Fridsma). It is with no doubt, scientific research has acknowledged this within a important historical scene, that Eastern devoutness was of great influence towards Christianity, and its prehistory can't be alone coming from the prophesise and the late Jewish religion, but also within other different Eastern religions, which meaning we slowly, although all difficulties of determination of values and data sources, had learn to know and understand in time. This influence is not only limited to points of contact within the cult, or dogma development and the ethnic-theistic or mythic-monistic oriented philosophy but the influence manifests itself in the core of devoutness itself. This devoutness concentrates itself at the thought of deliverance. The political battle, ecumenical crisis, the unnatural social situation let the deliverance thought growing just as the sceptic-eclectic worldview of philosophy and the desire for upper subjective and positive religion enlargement. Deliverance begs for Asclepios; deliverance asks for a messiah who in the new era after the destruction of this world shall rule over the renewed mankind. Against this

uncertain and comfort explanations of the ancient human being related to dead and its meaning, now will come true hope for immortality and blessing. Man will be free of the un-personal power that determined its fate, free of the cycles of birth, of pressure on its own related to the power of fate; and he will be free because he will be delivered by the asceticism of his self and by means of this ecstasy he will grow above his self from out of the true meaning and experienced relation with God, so he will become God himself. (This is metabolically stated within Genesis when Eva (the symbolic stem mother of humans) was under the seducing power of the snake (a archetypical metaphor from within her mind) in which case the snake from within offers her the power to be as the Gods and after paradise lost man was free and metaphorically transformed as a kind of God for better and for worse related to its own power and destiny, note Fridsma). (..) This image has worked on the late Jew religion and because of this, also on Christianity. The gospel of Jesus pronounced nevertheless its relation to prophesise, a God thought of its own in which almighty power, holiness and good from out of a remarkable way are bounded and connected to each other. On front of Jesus God-beliefs stands God-fruit and obedience and in his arguments about reward and punishment stand the moral-ethical foundation within his preaching, which is its strongpoint. (..) It is true if one says that Jesus the relations and balance of religion and moral of natural thought had reversed. One will not be devout by good behaviour, and good works will not build a bridge to God, but God had to make one devout, only then there should be ever good behaviour. And the connection to God will only come by the grace of God's almighty mercy. One will not come by moral to religion, but religion makes true moral possible. The consequence of this basic thought is that moral-ethical acting will not in the organic development and selection of the natural good seeds in the human being come to inflammation and the same consequences are related to care of the spark within the soul, because they represents fraction and reverse; the beginning stands for rebirth. (..) As representative of God Jesus felt a awareness, a consciousness, which represents a connection of divinity and humanity, one of its kind. Who comes to him, comes to the Father; his work is the work of God; he prepared the way for God's Lordship which shall change the empire of mankind into an empire of God. (Clemen, (translated freely by Fridsma from out of Dutch), P355, 356, 358, 359, 360). Seeberg let us basically see and feel the complicated origin of Christianity and its implications from out of a generalized relation of Jesus of Nazareth towards God and man and its true meaning related to man in general and the individual Christian in special. Right now we have to focus on the New Testament and the more explicit roll of ethics within Christianity in order to make some statements. Obbink and Brouwer (freely translated from out of Dutch by Fridsma), writes: Jesus has bounded religion un-separated to the ethical demand of love. It is right, Jesus did not preach moral in the sense of a system of ethics. He brought a new attitude to the opposite of life and reality. This new attitude is

expressed by the word ‘love’, of which the basic meaning is Israel, acknowledged in its true right. In this, all other ethical and moral thoughts of Jesus are bundled. One has wanted to call it with a word of Socrates and Goethe ‘demonic’; lead by the Godhead alone. This word is not nice chosen, just as distinguish of ethics and moral. But what it expressed is right, Jesus puts his self in a position of totally dependency of God and his disciples did also, they also had to be dependent of God, and live by the God wanted and proclaimed attitude towards life and one’s fellow-man. And this is why religion is a continuous battle against the forces of darkness for him (read Jesus of Nazareth, note Fridsma). But seen in the light of his future, of his resurrection, of the final victory of God’s Kingdom, is Jesus, although his accent towards the kingdom of Satan and the power of demons and the necessary of converting a optimist from out of the certainly that God would be King from out of him and by him. And so he is actually the centre of his preaching because he is the source for salvation and the instrument to bring man back to God and that also not from out of himself, but it is by help of God from within him and working through him and divined by him. This is a truth we will find meanly by the Gospel of John. (..) We can say in accordance to Paul, God revelation is a revelation by Christ. God will come to us and God’s will, will be fulfilled and executed. (This is actually the Latin Deo Volente principle, note Fridsma). This is as Jesus teaches, a battle of light against darkness, a image that Paul often used; a battle against the demons, against leaders, forces, the world-controllers around us, against the empire of evil spirits in the space of heaven. Paul denied with this that as the Greek and oriental wisdom teaches sin, this should be bounded to matter, to nature, to the creation as it is. No it is not against her will submitted to transitory because of the causality of man’s sin. (This statement need primary to be seen from out of paradise lost and its implications, note Fridsma). They had to be delivered of the forces of darkness, and this is the true meaning of Christ, deliverance first; victory and throwing back the demons. This He can because He existed before all things (with He in this sentence, we mean God who existed before all things, this metaphorical phrase and statement is because of its implications and origin linked to the General Oer Dimension, note Fridsma), and all things have their origin in Him (read also the General Oer Dimension, note Fridsma); by Him all was created in heaven and on Earth (read the sum of natural power forces and evolutionary transformations from out of the General Oer Dimension related to the Big Bang, time, space, matter, energy and dimension and eventually, during this transformation, of Earth and Earth related life, note Fridsma). (..) By controlling and banishing evil spiritual forces, Christ acknowledged his empire of life and light, where he, the resurrected one, the divined one, the Lord of excellence, rules. To belong to this empire one had to belief and had to come to inner surrendering. (One had to find and activate its inner God and Christ consciousness in order to connect to God and Christ at spiritual energetic level of divinity related to personal purification and surrender, note

Fridsma). There is a remarkable relation between the believer and Christ, Paul expressed this by saying that he calls Christ the head of the ministry which is his body. (..) Christ is chosen by God to acknowledge the world. As head of this ministry Christ is her life source. (..) As seen by Paul, salvation and deliverance is a victory over demons, accomplished by Christ by means of his ministry and so by means of revelation, God acknowledged Christ by His power and by Christ He fulfils and executed his will, in order to save the world. (Obbink and Brouwer; freely translated by Fridsma from out of Dutch, P418, 419, 439, 440). These are important statements in regard to Christ and the understanding of the power force He represents and stands for, note Fridsma. Right now it is important to have a brief look at the New Testament and the ministry of Jesus himself from out of his circle of twelve, the apostles. We will have a brief look, seen from out of Catholic point of view. Van Doornik, Jelsma and van de Lisdonk (translated freely by Fridsma from out of Dutch), writes in accordance to the New Testament: In the scripture from out of the New Testament is Christ the eternal High-Priest and only mediator, who his priesthood told to his church by means of his apostles. There is and stays only one High-Priest as there is only one Teacher and Shepard who controls and teaches His Church. Saint Paul says in his letter to the Hebrews: He possessed an inalienable priesthood because he stays eternal, that's why he can save those who come to God by his mediation, because he always lives to be their mediator. And elsewhere: because there is only one God and also one mediator between God and man, the human being Jesus Christ who gave himself as ransom for everyone.
(Complete bible text by Fridsma: Hebrews 7 verse 24 and 25:

24 but he holds his priesthood permanently, because he continues forever.

25 Consequently, he is able to save to the uttermost those who draw near to God through him, since he always lives to make intercession for them.

1 Timothy 2 verse 5 to 6

5 For there is one God, and there is one mediator between God and men, the man Christ Jesus,

6 who gave himself as a ransom for all, which is the testimony given at the proper time.

End of note Fridsma). From the beginning of his public life (..) Christ surrounded himself by a group of pupils. John told within his gospel about the first meeting: In company of some of his pupils John baptized, when he saw, at a certain day, Jesus coming towards him, and spontaneously it escaped from his lips: 'See the lamb Gods, that takes away sin of the world.' The two pupils who hearth this word went after Jesus, who, this noticing, turns himself around, asking: 'What do you seek?' They were a bit stunned by this question and a bit clumsy they answered: 'Rabbi, where do you live?' Jesus said: 'come and see.' One of the two was Andreas

(Andrew), the brother of Simon. He was going to fetch him and says: ‘We have found the messiah.’ These two, who lived at the banks of the lake and where fishing; Jesus bounded them to himself. In the environment of Bethsaida He named Philippus (Philip) and calls him and this one brings Nathanaël (Nathanael) to the Master. Of these people and their companions which He calls, He made his pupils: Man should they catch instead of fish.
(Complete bible text by Fridsma: John 1 verse 35 to 51:

35 The next day again John was standing with two of his disciples,

36 and he looked at Jesus as he walked by and said, "Behold, the Lamb of God!"

37 The two disciples heard him say this, and they followed Jesus.

38 Jesus turned and saw them following and said to them, "What are you seeking?" And they said to him, "Rabbi" (which means Teacher), "where are you staying?"

39 He said to them, "Come and you will see." So they came and saw where he was staying, and they stayed with him that day, for it was about the tenth hour.

40 One of the two who heard John speak and followed Jesus was Andrew, Simon Peter's brother.

41 He first found his own brother Simon and said to him, "We have found the Messiah" (which means Christ).

42 He brought him to Jesus. Jesus looked at him and said, "So you are Simon the son of John? You shall be called Cephas" (which means Peter).

43 The next day Jesus decided to go to Galilee. He found Philip and said to him, "Follow me."

44 Now Philip was from Bethsaida, the city of Andrew and Peter.

45 Philip found Nathanael and said to him, "We have found him of whom Moses in the Law and also the prophets wrote, Jesus of Nazareth, the son of Joseph."

46 Nathanael said to him, "Can anything good come out of Nazareth?" Philip said to him, "Come and see."

47 Jesus saw Nathanael coming toward him and said of him, "Behold, an Israelite indeed, in whom there is no deceit!"

48 Nathanael said to him, "How do you know me?" Jesus answered him, "Before Philip called you, when you were under the fig tree, I saw you."

49 Nathanael answered him, "Rabbi, you are the Son of God! You are the King of Israel!"

50 Jesus answered him, "Because I said to you, 'I saw you under the fig tree,' do you believe? You will see greater things than these."

51 And he said to him, "Truly, truly, I say to you, you will see heaven opened, and the angels of God ascending and descending on the Son of Man."

Luke 5 verse 10:

10 (..) And Jesus said to Simon, "Do not be afraid; from now on you will be catching men."

End of note Fridsma). Because of the conflict with the Pharisees, Jesus became because of the need, clearer in His preaching, and He declared that His teachings and His work should not end with Him. He wanted to choose man who could precede his task. In accordance to the 12 stems of Israel He appointed after hours of praying, 12 successors, which He called Apostles. He shapes them very special related to their task. He promised them to give them power over the Kingdom of God and the eternal life: they can bound and unbound everything what is at service in behalf of man's eternal salvation; they received the Holy Spirit and the power to forgive sin and to preserve.

(Fridsma will quote the exact bible text: John 20 verse 21 to 23:

21 Jesus said to them again, "Peace be with you. As the Father has sent me, even so I am sending you."

22 And when he had said this, he breathed on them and said to them, "Receive the Holy Spirit.

23 If you forgive the sins of anyone, they are forgiven; if you withhold forgiveness from anyone, it is withheld."

End of note Fridsma). And as he during the last evening meal, (in Christian present time from out of the Protestant or Catholic Church or Denomination better known as the Lord's Supper, Holy Communion or Eucharist, note Fridsma), predicts His crucifixion under the signs of bread and wine, he says to them: 'Do this in my memory.'

(Fridsma, bible text, Luke 22 verse 19 and 20:

19 And he took bread, and when he had given thanks, he broke it and gave it to them, saying, "This is my body, which is given for you. Do this in remembrance of me."

20 And likewise the cup after they had eaten, saying, "This cup that is poured out for you is the new covenant in my blood.

In present Christian church time this sacred ritual of Jesus has a sacramental meaning and purpose, end of note, Fridsma). He gave to them the order to baptise all nations and to teach them. As the Father had sent Him so He should send them: His task is the order He gave them. That's why it is valid: 'He who hears You, hears Me.' (Doornik van, Jelsma, Lisdonk van de, (translated freely from out of Dutch by Fridsma), P280, 291). Right now we know how the ministry of Jesus

was originated and how it developed it self since its start with Jesus of Nazareth, his public presentation and message of truth and love related to God the Father and the Kingdom of Heaven originated from out of Him and carried forwards in His name by His chosen disciples authorized with full power to act in His name. Now we need to look at the first time period after Jesus dead, metaphorically resurrection and Ascension. For this it is important to know what Paul in relation to the Christian Church had to say in accordance to task and content of preaching in general. Selms, (freely translated from out of Dutch by Fridsma), writes in regard to preaching in formal sense related to the letters of Paul: Our preaching does not act about ourselves, but about Jesus and His Lordship. We can say about ourselves just one thing: 'We are there to help you so that Christ's glory could be spread.' Because God, who once called for the light so it could shine in the darkness, the same God led it feel within our heart: in Christ we saw the glow on God's face. But just as a treasure sometimes will be hidden within an ugly pot of dirt, so stay we who receive this mercy, weak man-child. How should it be otherwise, that a miracle is a God-miracle? One should think that we self should be special. That is why we always stay narrow but never get stuck; always in danger, but never in despair; always followed, but never be lost; always defeated, but never defeated for ever. Our Earthly life is an image of the suffering and dying of Jesus; but the same Earthly life shall also witness his resurrection and glory. (This is metaphorically and symbolically meant, note Fridsma). That is why we should not lose courage; although there should be nothing to see but suffer and adversity: what God has worked within us, grows from day to day. Because the pressure in which we had to life our short life, weight less compared to the eternal, completely bliss which should reward to us. We focus our eyes not at the visible but at the invisible; because what is visible goes by but what is invisible stays for ever. What we know if the moment should come that our body, that Earthly tent, should be broken, Gods Heavenly Home should be open to us. To go to that Home, we desire deeply. Could we go in there at will, with out seeing our tent break down! (We can enter this special metaphorically place in Heaven by means of our inner God directed mind and deep meditation during our biological lifetime, because by than we could break through out multi-divers dimensions if we inhibits the will power in order to stay focussed at our goal from out of deep God-directed meditation, note Fridsma). But God has given us His word and gave as security that life should carry victory over death, because Christ died for us so we could live and receive. (This is a metaphysical-theological statement, note Fridsma). All who beliefs in Christ should experience it within this life: the old is gone by and the new is come in its place! (This is also in accordance to the fulfilment of the Old Testament by the New Testament related to Jesus of Nazareth, note Fridsma). And this is all a gift of God, who by Christ reconciles us with Himself and who gave the world His message of love, because by means of

Christ, God Himself has brought reconciliations-work for the whole world and made sin forgiveness a true reality. As seen by the messengers of Christ, who in His behalf say to you all: In mission of Christ, we beg you to accept Gods love. Because He, who had not known any sin, took the fate of the sinners at His Own, so we could receive out of His hand, fate of deliverance. (Selms, freely translated by Fridsma from out of Dutch: P252, 253). Paul was a great early Christian theologian and visionary in regard to God and Christ. He was also a great organizer who worked hard as Christian missionary in order to spread the word of Christ and to develop the Christian Church and ministry where ever he could especially by breaking it open for non-Jews during which process he had to give his life for his Christian beliefs and God. Now we had to look to the purpose of life as a true Christian. Fridsma will by now reflect the vision of the free Catholic Church. Hodson, translated freely by Fridsma from out of Dutch, writes in regard to the mean goal of Christian life: The goal of every church service and every spiritual aspiration is the unity with the object of worship. For Christians is the goal to be one with the basics of Christ within ourselves and by that, also with our Lord himself and so with all revelation and life. It is not enough to develop certain occult powers, to open hidden centres, to learn how to flow forces. If we should posses certain capabilities and powers, we could serve the Lord much better, but the usage and development of these powers and capabilities may never distract our attention of our true goal of the church service and the life as a Christian. We focus our attention to the external actions during the service, we give power, love and devotion to God by means of revelation He manifests Himself in our Lord, our Dear Lady, the community of Saints and holy Angels, it is in this matter very important that we always think to the inner God who lives within us; it is our highest duty this God who lives within us during our whole life on Earth to let Him penetrate so that He can determine personalized revelation. We had to be one with the God within us because only by force of this inner God we can be Saviour of the world. (This is a true theological statement, note Fridsma). The church service is not really necessary to achieve this goal, because God is everywhere present. He is in all what lives, in our house, on the streets, on the countryside even as He is always present on His Holy Altar. As we had learned once to see Him, we will see Him everywhere. We can do this only if we have found Him within ourselves because only by the eyes of the inner God we can see the God outside ourselves. In a scripture from Hinduism, (the Bhagavad-Gita), He says it beautiful: “He who sees Me in all, sees all in Me, and will always be with Me and I with him.” A certain contact with the divine had not to be mistaken with that what one had accomplished by means of extended power and capability, to know and thus for knowledge. If we can not see God in our material world by than clairvoyance will not help us to see Him also within the immaterial world. Even this could be a heavy blockade. Control of mind-power and a special capability to

sent out forces are of less actual value for our church-members, because when we are making a goal of its own we forget that this are only steps, and certainly no significant steps at the path that transforms to unity with the divine. (Fridsma agreed because inner mind God directed connection had to be not a goal at itself but a source for inner peace, knowledge, unity and divinity, an awareness of universal wholeness related to the General Oer Dimension and thus God and also Christ, end of note Fridsma). (..) We can do our duty within the church more efficient when we constantly shall try to experience at conscious level the living presence of God within and around everyone, and to try to be one with Him. The ideal church-member is certainly the one who constantly works on the development of his power and capabilities in order to achieve a state of perfect-ness and who at the same time gained a deeper consciousness of God within himself and all man. If we see all straight, that is just as Christ, than we shall see Him in every man, regardless how low or degenerate someone may look to us, Christ lives in him, and if we could take of the veil, than we should see Him there, maybe waiting for us for the help we can offer, which he need so hard. By doing this we do not only work for an ignorant and help-needed humanity, but for the inner living Christ who is the hope for deliverance for mankind. Has he not said: 'As far as thou this one of these of My lesser brothers has don, so thou has don to Me.' When we got a eye for the inner living Christ in man, than we will approach indeed the time in which we feel ourselves one and whole, and by than the day in which we truly become one and whole is not far away anymore. The path that leads us to this glorious goal is long and difficult. The church is a directed guide and supportive help. By taking part of the church services and by living a spiritual live we can upgrade our mind and gain the force which is needed to come, year by year, closer to the goal of our existence. If we climb the path that leads to perfect-ness we take the whole of mankind with us. The work that the church does do within the world shall indeed be glorious if she would have from out of her members a growing group of males and females with true spiritual knowledge who can work at spiritual level and who possessed true self-knowledge. The church will take its true and rightful place within the lives of people within a nation, namely as inspiration source of every reformation and as eternal source of power which will engage evolution of mankind. (Hodson, freely translated by Fridsma from out of Dutch: P42, 43, 44). Hodson had a good argumentation in relation to the roll of the church and the individual within the true meaning of Christianity. It is not really a must to be a member of a Christian church not one had a lot of benefits such as fellow-Christians, study groups, church activities, pastoral care and counselling, church related family support and help, Sunday service and so on. Right now Fridsma will go to the opposite, a preoccupied psychologist who is an anti-church-institution individualist who calls himself a Christian. It is sometimes good to hear a Christian criticaster and free

thinker and to hear fundamental grief against church institutions. We live in a Western Christian democratic society so we have freedom of speech which is constitutional fastened within the constitutional law (Netherlands). Pino, (freely translated by Fridsma from out of Dutch), writes: I came as a child in wartime in contact with the church and it is me, while I was older, not escaped how much wars where inspirited by religion. Many wars are wars for freedom of religion, (Our 80 year war for example), (Note Fridsma: 80 year war; Dutch battle against Spain, 1568 to 1648: a battle for freedom of religion and a freedom of state. The initiation of the war was the sculpture-storm of 1566 in the Netherlands where Catholic sculptures where destroyed and as reaction Spain acknowledged a blood counsel in 1567 to punish the Dutch and to acknowledge the authority of the crown of Spain in the Netherlands. The blood counsel's political terror resulted in a mass flee to Germany of Calvinists. The battle started may 23, 1568 by Heiligerlee and ends by the peace of Munster January 30, 1648 after 3 years of negotiation. End of note Fridsma, Winkler prins P2662, 2663). Pino continues: Or will be painted as war about religious freedom while it goes about nationalistic motives of a nation and a growing self-consciousness (our 80 years war for example), or because of the honour seeking individual who combines all motives for a revolt, (our 80 years war for example). Till today we sing within our national folksong the Wilhelmus. (Fridsma react: Pino is no schooled historian and he also did no or less research in regard to the 80 year war which he used as example in his argumentation. It was good that the Dutch resisted against Spain and fought back instead of being slaughtered or tormented because of religious and or political beliefs. The fact is that many innocent Protestant people where killed and or tormented during the 80 years war; it was truly a war that partly was considered as a war for religious freedom the other part was of political nature for Dutch independency and against Spanish occupation and terror. The Dutch had to fight their freedom at religious and political state level of the Netherlands. Religion and state had sometimes to fight a war if there is more than common interest at stake and people will be terrorized, tormented and killed because of their religion and or political colour. The Dutch independency war of 80 years ended with a Dutch victory which had set both religion and state free. Pino has a point when he should mention that some wars in the name of Christ where misguided. This is the case if it is focused on worldly dictatorship for example in order to suppress and or destroy nations or groups of individuals, but such a claim is not a Christian religious act of true Christ consciousness, but a act of worldly politics and diplomacy, only if the Christian society is at stake than it should be an act of religion and state politics to come in action in order to act united against the terror of destruction as it was necessary during the middle ages to counter the Islamic expansion drift in Europe, end of note Fridsma). Pino continuous: (..) Just as the war, the church has graved deep spurs within our culture. What does those spurs

consist of? As you should think that in the name of Christianity whole cultures where destroyed and that the Christian West is the source of terrible wars and terrible weapons, than it is something to stand still by. (Fridsma explained: One need to look to every era from out of its historical time perspective and political circumstances before one can analyse and judge, but it is true that war is sometimes used in the name of religion (crusades in the holy land for example), war is terrible but sometimes it is a necessary need if diplomacy failed and there is no other alternative because of the circumstances within the political force-field, but it has nothing to do with Christianity as religion in his core of the Christian fulfilment of the New Testament, only when the Christian church and its interest are at stake other wise it is a worldly political affair of state politics and not an act of the Christian Church in general. Pino made bad argumentation judgement when he insinuates that Christianity destroyed cultures and initiates war, because true Christianity is the opposite of war it preached lof and devotion for God and Christ. It is a matter of politics related to historical perspectives and circumstances towards the related particular time frames, which had nothing to do with true Christianity. During the barbaric ages after the fall of Rome, the Christian church preserved the western cultural and scientific heritage for example in order to prevent destruction of knowledge, but Fridsma can not deny that the church had also made mistakes in the historical past but in time the church recovered and evolved to a true and responsible church in which the atmosphere of Christ is real and present; the church had learned of his mistakes and we has to look at the present time line of the 21st century while taking advantage of the lessons from the past as a constructive learning process in regards to maturity and commitment, end of note Fridsma). Pino continuous: What is the core of Christianity? Falseness and word-streams to cover falseness. Endless meetings about business where one has no knowledge of or where one has nothing to do; for example birth restriction or talking about poverty or hunger. People without hunger speak about people with hunger. People with money speak of financial charity People without kids speak about rules for getting children. Do you ever have seen a church or denomination do something for improvement of mankind? Something more than a controlled preaching or fee in a collecting bag? I have not seen that. (Fridsma's reaction: Here speaks metaphorically seen an anti-Christ, but Pino is no anti-Christ, he is a free and engaged Christian who disagreed with the Christian church and institution and who dares to proclaim its opinion by means of his argumentations. Pino is no theologian and does because of that fact, only possess lay-people knowledge and subjective projected fragmental knowledge in regard to true Christianity or theology; his argumentation has no real scientific or theological foundation, and should be interpreted as more emotional and personal. The most important thing is that Pino has the right of his own opinion, although it is a subjective coloured preoccupied vision. Fridsma explained: Theology

concerns all that is and all that will become; it concerns especially mankind and al what has to do with mankind, including life, from out of the vision of Christ translated to our modern time-line. Christian religion is a religion of faith and hope. Theologically seen the bible is partly build of historical chronicles, metaphorical symbols, and real happenings mostly somewhat poetical written from out of a time-line of thousands of years, but most of all the biblical Old Testament and New Testament are a book of God and Christ, a book of religious ethics and love, a book that unites people and makes them free within the spirit of Christ. Only a true believer can call him or herself a true Christian and a true Christian lives in acknowledgement with Jesus of Nazareth and the biblical scriptures. The words of a priest, religious minister or theologian are no hollow words, it are God directed words in order to comfort or to direct people towards themselves, their environment, family, God and Christ. These are words which are directly in order to help people to understand their personal situation and to bring enlightening not only by means of words but also by means of other Christian services. Christian Theology is basically related to God, the universe and mankind. Christian Theology had to do with all that is and all that will become, so theologians, priests and ministers need to have the full right to speak of subjects related to the members of the church and to Christianity. The church gave many times shelter to refugees; gave pastoral care and counselling, set up educational projects by means of missioners in third world countries; comfort human beings in distress; gave material and immaterial help to fellow-Christian-members and so on. If Pino writes things like: ‘People without hunger speak of people with hunger.’, it is written more metaphorically seen other wise it is written in a un-respectful way because his writing is directed to Christians and the Christian clergy, by than in contrast of this all Fridsma explains metaphorically spoken that he knows many non religious people without hunger who speak of people with no hunger, one could see and hear how stupid it looks and sounds it is not logically argumented. It serviced no scientific purpose at all, so phrases like that could only be used in a metaphorically sense of speaking and so will Fridsma interpreted this kind of writing. Fridsma continuous: The Christian Church or Denominations in general gave many times shelter to the homeless by means of projects like the Salvation Army has developed in the past and present (Salvation Army, an international organization on semi-military lines, founded in England by William Booth in 1865 for religious and philanthropic purposes among the very poor: name adopted in 1878, (Guralnik, P1258)). There are Christian universities and schools to educate individuals (Christian and non Christian individuals), there is Christian childcare, and so on. Pino, from out of his preoccupied vision suggests that the Christian church in general only collects money during the service not knowing that all has a destiny in accordance to the church policy and the financial plans of a church congregation or ministry. Christianity is important for our

western democratic society because Christianity is the foundation of our modern Western society and gives us moral and ethical standards which could help one in order to become a better person if one should make a choice for Christ and His values for mankind. The Christian society in general has many projects which are directed in order to help human beings in distress. It is strange that someone like Pino who called himself a psychologist and psychotherapist does not know that kind of facts. His arguments are basically non-scientific; his arguments are metaphorical symbolic phrases with sometimes minimum contents; it where more emotional and more personal related subjective thoughts. But it is interesting to see what kind of motives the man drives forwards, and Fridsma respects Pino's personal opinion and vision from out of freedom of speech and because of the fact that everyone has the right of an opinion of his or hers own and above all different opinions give interesting discussion and an opening for debate. Theologians have next to a God related vision also a world related vision in order to integrate world related reality in theological concepts of truth and understanding so one can deal with worldly affairs from out of integrated and emerged reality concepts, otherwise if the theologian does not integrate and emerge these concepts, the theologian would be lame and could not function proper in a world of change, end of note Fridsma). Pino continued: Many church members see their life as a servitude to God. And that is the singing of psalms and songs, and eventually Holy-water and incense, or a gift in money. At that way religion will be defined as a turn away from mankind and Earth or the creation instead of approaching to what lives. (Fridsma explained: Christian people do more than singing, giving money for charity and so on. They are responsible human beings, with a life of there own and they made a free choice for Christ and feel His present into their own life because of that choice Pino minimized Christian people and next to that Pino implies that psalms, songs, holy-water and incense turns people away; this is a strange remark, singing binds the Christian community it brings one closer to God and Christ, (just as praying and Christ directed meditation). By means of singing one is expressing one's feelings of love, it helps to develop the community feeling when singing in church together with fellow Christians, and at personal level one could feel the joy to share one's feelings with other church-members during the singing process. Holy-water and incense are belonging to the rituals, this are instruments with a deep meaning in regard to the Christian community, one could think of baptism, atmospheric purification, and so on. As explained all is in line with Christian service and expression, end of note Fridsma). Pino continuous: For centuries the church had the eyes of those who beliefs directed upwards and mankind has unlearned to look at itself and its direct environment. In slave-like following of priests and prelates people took distance of their responsibilities and have learned to wait patiently till the command comes that gives an order to do good deeds. (Fridsma reacts: We live in a modern time with a

modern evolved Christian community which is critical and committed towards Christianity and its development with a free voice of speech and a free choice of taking action. Christian people are generally very responsible towards the church, their selves, spouse, children, family, friends, and so on. Christian people take responsibility towards their life in accordance to God and Christ. True Christians are looking especial in to their environment because they are living in accordance with Christ, so the will to help others if they are in the position to help and posses the instruments and know-how in order to give the required help is always present related to the true Christian; it is also important because one had to life within that environment. One is responsible towards oneself because the true Christian lives in accordance to the ethical and moral principles of Jesus of Nazareth. Church-members are no slaves of priests and prelates every individual Christian follows his or hers path in acknowledgement of God and Christ from out of one's own belief and faith at individual level of one's existence in relation to God and Christianity. Every Christian individual has a free will and a free choice in life and is likewise responsible for his or hers own actions in life and one feels strong and beloved by Christ and the Christian community which is a kind of a family for them. In times of despair the church is there to help by means of qualified clergy or fellow-Christians, end of note Fridsma). Pino continuous his personal subjectified obsessive quest: Granted: people are leaving the church in growing numbers, secularisation is growing. (Fridsma explained: There was a secularisation wave in the past but it has stabilized and right now Christianity is recovering because it is adaptive. The mean purposes of the secularisation wave because of which people leaved the church are for example: a category of people sees the church as an old fashion conservative institute not willing to change to modern norms; some are looking for a other kind of spirituality; identification problems; conservative ministers who preached hell and damnation; lack of commitment; unpleasant experiences and so on. Fridsma does not deny this problems and in order to overcome this kind of problems the church had to innovate and adapt; had to change into a more uniform family church for the younger and older church-members; had to recognise scientific facts like evolution as the pope did in 1996, to be in line with scientific progress; and so on. There are transformation processes going on and there is a will to change and modernize; there is a new generation of clergy who are educated and trained in multiple disciplines of social science and psychology next to the theological disciplines. Clergy are more willing to listen to people. It is true the Christian church in general had developed traditions and dogmatic theological doctrines for ages since Jesus dead, resurrection and the development of His ministry till the present, but that is beautiful, the sacraments, the holy mass and so on are part of this religious and spiritual tradition and people feel the power and actual presence of God in Gods-House; (The church and its institution could be seen next to the

conscious individual Christian human being from out of the inner God-mind related to God and Christ consciousness, the Universe and the General Oer Dimension). People feel comfort, love and understanding within the total Christian institute at individual and integrated total level as well as on church-institutional level and its denominations related to Christianity. Although the schism since the Middle Ages of Martin Luther (born in 1483 died in 1546), German theologian, translator of the bible and leader of the protestant reformation in Germany, (Guralnick P844), the Christian institute of Catholic, Protestant and Denominational origin have in common their Christian origin and because of that origin it is important for the Christian community to have a open dialog of communication at inter-ministry level. We are all Gods children, there could be differences between Christian communities, ministries and congregations, but we have in common our Christianity and thus our Christian identity. Christ is our true identity so let us behave with all our differences as true Christians and unite at religious political level to close the ranks and to preserve Christianity within our modern world. All we had to do is communicate and take care for the Christian human being but also for the non Christian human being in need for help from out of our true Christian transcendence and awareness at conscious and sub-conscious level of humanity and Christianity. Transformation is not easy, change is not easy but it is necessary to be innovative, even at Christian religious level. Luther set a step for change and purification in relation to the church in general but it is up to us in the present time-line to preserve the Christian identity and heritage from out of a unified political religious front, end of note Fridsma). Pino continuous: But if someone the building called church never anymore visits, by than he is not ensured that the mentality of the church he forswears could be changed by a better mental institution, a better self and original mental institution, a good mentality of oneself. (Fridsma reacts: One can see that Pino has less respect for the Christian church and its institution. He sees secularisation grow and people who leaves the church as a positive fact. He implies that leaving the church is better for one's personal mental health and that one should reprogram oneself in order to accomplish a better mentality. If one looks better behind the lines of his argumentation till now, one could see that Pino minimized the Christian church and its institution as preserver of Christianity and its roll in the Western society it is if he sees an evil entity which is out of date with to much power that must be banished or transformed to a minimum level of existence and freedom, end of note Fridsma). Pino continuous: The worst thing don to us, by means of church related thinking, is shame for our true self, always having to criticise one-self, to feel remorse, even if one had nothing to do with it; always thinking you can do better and always trying to do good and to do better. The church of the Christians is a church of guild. It is the only religious way of thinking that religious-delusion knows as a disease. It is time that the Christian churches stay focused on what

they call gospels, a healthy and happy message as one knows. The churches begin all with the believer. A believer is an individual who gave up his individuality to fit in the group. (Fridsma disagreed again in regard to Pino. One had not to be a shame of oneself that is never provoked by the church, if that was the case than that should destroy one's dignity and true self and that is never the purpose of the church. Christians are proud and responsible people with a high feeling of dignity, love and respect for oneself and for others. Everybody, (Christians and non-Christians), has a free will and if one shames of one self than this is a reaction of the super ego because one did something wrong in accordance to one's own super ego. The super ego represents one's moral and ethical behaviour which is formed by social laws, religious morality, ethics, and education and so on. If a Christian is ashamed of oneself then it could have multiple causes, just as non-religious people who are ashamed of oneself if doing wrong in accordance to work, school, and so on. We live in a performance society, every one has to do his or hers best in order to perform, at work, school, family meetings and so on, all perform in order to achieve more and better at a higher level. We all judge others at conscious and unconscious level of existence. We all want to be loved by one's loved-one's and respected and accepted by others. To do this all rightfully, one had to be critical to one self in accordance to one's free will, just as the Christians do. The difference between the Christian and the non-Christian is their entrance; the Christian has Christ to guide him or her as an extra dimension in life next to the worldly laws and so on while the non-Christian has that all except the extra dimension of Christ to comfort them because one had from out of one's own free will chosen not to be a Christian. Non Christians have just as Christians feelings of guild or remorse for example when they break the worldly law and where busted, but there are much other situations as unfinished business when someone for example had died, or have a bad consciousness by doing wrong, or when one stands under pressure to do something and one did not, and so on, all is a matter of feelings of guild and or remorse; the only difference between the Christian and non Christian is that extra dimension of Christ to comfort in life.
Religious-delusion is a mental state of illness; Pino generalized this and implicates this, at subtle level, (between the lines), as unconditional being caused by the Christian church that is un-scientific and un-professional because that form of mental disorder could be caused by multiple factors just as other forms of mental disorders in relation to one's mental health status and that is not only related to Christians but also to non Christians. Pino made another misinterpretation when he made his statement by writing: 'A believer is an individual who gave up his individuality in order to fit in the group.' If someone with a free will joins the Christian community, than he or she will accept Christ, from out of one's personal free will. He or she will accept Christ as his or her personal guide and by doing so one will gain that extra dimension of personalized

comfort by means of Christ. This means not that the Christian believer had given up his or her identity and individuality; it means that one as free and independent individual had gained next to one's freedom that extra dimension to help, comfort and guidance during one's quest in life. One had at conscious level of human being chosen for Christianity and a Christian lifestyle, which means a life with Christ as personal guide in life. One had as seen not to give up one's individuality as Pino suggests but one gained next to one's individuality an extra dimension, the dimension of Christ as explained which is not in conflict with one's individuality or free will because it is the free will that determines the choice and Christ fulfilled his spiritual and energetic roll at inner-mind level as personal advisor, end of note Fridsma). Pino continuous: I am a Christian but I am no Lutheran, no Calvinist, no Roman-Catholic and no follower of a church, if I follow, than I will follow my conscience and the order of my life. If God or evolution had wanted it different than I was different. (Pino, translated freely by Fridsma from out of Dutch: P20, 21, 22). Although Fridsma does not agree with Pino in regard to his anti-church argumentation, but Fridsma accept the choice of Pino to be a free and independent Christian. We all may just as Pino follow our own believes and take our fate into our own hands. It is no obligation to be a member of a Christian church. One can be a Christian and feel Christ at individual level of one's true being and life if one surrenders to Christ and will be committed as Christian human being. To be a Christian at individual level of his or hers own self and from out of one's own mind is metaphysically seen justified and thus correct by means of a free choice of the free will. One may call oneself a Christian if it is an inner-mind truth, but one had also to live in accordance with the New Testament if this truth is a true inner reality, because from out of the inner mind we can mobilize our God-mind and direct it to God and Christ by means of prayer and meditation at personalized divined and directed God level of communication, so all is personalized at individual level of one's own existence and true Christian faith and in accordance with the New Testament. Today's church helps people in distress, set ethical and moral norms and freed and preserved the Christian soul. For individual independent free Christians it can be of extra comfort if one occasionally goes to a Christian church and ministry in order to feel the warmth and love of fellow-Christians. Fridsma will give right now a general vision in regard to the church and Christianity. God did not hate sinners, Christ lived among sinners, He helped them to gain consciousness, truth and understanding if they where willing to accept His help. Christianity is love, Christ is love, Jesus never proclaimed war, His kingdom was not material but spiritual; He was never interested in politics, greed, and so on. Although Israel was occupied by the Romans, He started no political movement or army, the only thing He did was to free people by showing them the way to salvation; He was proclaiming the Kingdom of God; He was directing people towards true faith and God from out of

His Being as the true Messiah; He teaches people to find the way to God and to understand the true meaning of religion and faith; He helped people where ever He could; He knew his fate and destiny; He offered Himself for mankind. Christianity from out of its origin is a true world religion of Catholics, Protestants and with all her related Denominations as far as they acknowledge the New Testament by Jesus of Nazareth. Christianity is a religion that freed the human spirit and soul from out of love and understanding of God. So Fridsma disagreed with those who made insinuations as if Christianity, as proclaimed by the Christian church in general, is a form of evil. If Christian democratic societies do not react on international and national development and transformation forces under influence of time and circumstances, evil could infiltrate, and that we must prevent, what ever it cost. Not Christ, or the religion and true community of Christians who follow the New Testament's truth in accordance to Christ, proclaimed war and or destruction, but people with economic and political power from out of political and or economical motives and behaviour. But sometimes, within this interactive national and international force-field, Christians had to fight back in order to protect their society, family, people, immaterial interest such as religious freedom, or to stop the forces of evil where ever they came from (this is metaphorically seen and augmented). Our Democratic Christian Western society is a society which had developed itself on the waves of religion, politics, laws, economics and Earth related political power forces, and within this power-play, the church has its own roll on Earth and in relation to God and mankind. But it is a fact that we have to defend and protect our Free Western Democratic Christian world and ethics against metaphorically seen evil and destruction but we also need to be in dialog with others in order to prevent international conflicts and we need to share welt and prosperity in a world that is split in two camps namely the Earth related, poor south hemisphere and the rich North hemisphere, but we do not need to wait till evil forces (metaphorically seen) infiltrate our modern Western Democratic Christian world, so it is good that the worldly governments takes action when needed. The Christian church has its own divined task and the worldly governments has their own Earthly task to fulfil, but when necessary religion and state need to cooperate in order to strike back in order to prevent an metaphorical Armageddon, by destroying evil when it shows up with all available sources of instruments, even war, in order to prevent destruction of Earth and mankind, Fridsma says in Latin: Deo Volente in Spiriti Sanctus et Jesus Christi Provocatus in Dei Rex Gratia inaternum, end of note Fridsma). Right now we will look at what Spinoza had to say in relation to Jesus van Nazareth, and the relation between Jews and Christians. Spinoza was born in 1632 and died in 1677 He was a Dutch philosopher (Guralnik, P1372). He also was one of the greatest and brilliants philosophers of the world in his life time, end of note Fridsma. Durant (translated freely from out of Dutch by Fridsma)

writes in regard to Spinoza: There is no other reason why a thinking Jew and a thinking Christian, all foolish besides, should have not enough similarity in order to live in peace and at cooperative will. The first step towards this commitment, means Spinoza, should be a mutual understanding in regard to the person Jesus. Let improbable dogmas out of consideration, and Jews will see and recognize Jesus as one of the greatest and noblest prophets. Spinoza does not accept the Godhead of Christ but he placed Him as "the first among man." "The eternal wisdom of God (..) is a revelation in all things, but meanly in the mind of humans, and most in Jesus Christ." "The Christ was send, not only to teach the Jews, but the total family of human beings; that's why He has adapted Himself to the notion of the nation (..) and teaches in parables." In according to Spinoza, the moral of Jesus is practically synonym for wisdom; when one honours Him, one upgrade oneself till "the intellectual love towards God." A so noble figure, freed of all barriers of dogmas, which could lead to separation and quarrel, had to reach to all humans who by then will come to Him; and maybe should in His name, a world which will destroy itself by battle with sword and tongue, eventually find unity of faith and a possibility towards brotherhood. (Freely translated by Fridsma from out of Dutch, Durant, P184). Spinoza had a rationalized but straight intellectually determined argumentation in regard to the relation between Jews and Christians in his time-frame of the 17th century. He saw a way to solve the problem of theological differences, paradox and conflict because of the historical events since Christ. All should be focused at an acceptable presentation of Jesus so that Jesus could be truly acknowledged as the personality he actually was, by the Jews. His vision and solution is a bit optimistic but his intentions and philosophical argumentation in accordance with his own faith was good and he opened the dialogue between Christians and Jews in his time-frame and he opened philosophical discussion in general at theological and theological metaphysical level. In our present time-line we see that there is by now at international level an open-minded dialogue between Christian and Jew religion with mutual respect and understanding.

Evolution, environment, pollution and worldly related problems and reflections of the 21st century:

Now we have to go back to the phenomena of evolution in order to see how evolution had effect mankind and its development process. We had to see its development down on Earth from out of its scientific perspective. Leakey writes in regard to humanoids: To the biologists we are members of the sub-species called Homo sapiens-sapiens, which represents a division of the species known as Homo sapiens. Every species is unique and distinct. We walk upright on our

hind-legs, which is an unusual way of getting around for a mammal. (..) We have a very large brain; a flatted face; nakedness; and the human ability to sweat is unmatched in the primate world. (..) Behaviour: manipulative skill; part of this skills lies in the anatomical structure of the hands, but the crucial element is (..) the power of the brain; we have the capability to use technology. (..) Humans have the capacity to choose what they do. (..) Communication: For humans body language is still very important but voice has taken over as the main channel of information-flow. (..) Speech is essential for social interactions. (..) Humans are very intelligent. We have a sense for justice; need for aesthetic pleasure; imagination; self-awareness. We have an indefinable spirit which I believe is the soul. Like animals we have to concern our self with the business of survival, of obtaining food and shelter and as Dostoevsky wrote: man needs the unfathomable and the infinite as much as he does the small planet he inhabits. The physical universe existed for some 20000 million years but our tiny corner of the universe, our solar-system, is a relatively youngster. Earth was formed just 4600 million years ago. Life on Earth arose (..) probably 3500 million years ago. The first living organisms were small simple cells like bacteria and they remained unchanged for several thousand million years. Then larger complex animals like worms and jellyfish, life flourished in the seas. (..) 400 million years ago dry land was colonized. (..) 100 of million animal species have since that time arisen and most of them extinct. (..) Only one percent is alive now. (..) Our species: we have been around for more than 100000 years. Our immediate forebears, Homo erectus, appear to have lasted for about 1.5 million years and before that Homo habilis occupied parts of Africa for almost one million years. (..) 10000 years ago there was a agricultural revolution which nurtured the growth of world population. Towns grew into cities and cities into states, human beings gradually turned into conflicts and confrontation. Today we see a world in which human adaptability and technology wizardry has allowed occupation of virtually every part of the globe. (..) Natural selection is generally a conservative force, ensuring the maintenance of certain physical and behavioural standards within a species. Under normal circumstances, the weak and the aberrant individuals pass on few, or none, of their genes. In a stable environment, therefore, species remain relatively unchanged for very long periods of time, but as Darwin had observed in breeding experiments, animals can change, and this also occurs in the natural world. Variation is as already described, arises largely through the reassortment of the parents' genes during reproduction, but there is also another source of variation: spontaneous changes in the genetic material sometimes occur. Genetic changes of this sort, known as mutations, are rare. The genetic material is surprisingly resistant to change and there are many complex chemical mechanisms that can correct mistakes. Nevertheless, mutations do arise occasionally. Their effect on the organism is random: most often they are harmful and the mutant individual

does not survive, sometimes they are neutral and make no difference to their bearers, but very occasionally they are beneficial in which case the origin of a new species is possible. What is not random is the environment into which mutants are introduced. The availability of fruit, leaves and potential prey, whether or not water is plentiful: factors such as these make up the forces of selection that will favour certain new physical or behavioural characteristics that may appear.(..) Homo sapiens belong to the order of animals known as primates, which include apes, monkeys, lemurs, pottos, bushbabies, lorises and tree shrews. Primates have a number of important characteristics in common such as grasping fingers backed with nails rather than claws and forward-pointing eyes giving binocular vision. (..) The seventy million years of primate evolution has been marked, among other things, by an increase in the size of the body. Running parallel with this there has been a striking advance in intelligence and the primates have developed an increasingly complex degree of social behaviour.(..) The missing link (hominid versus Homo species, note Fridsma): Since 1972 Don Johanson , Maurice Taleb, Yves Coppens and their colleagues have been prospecting under difficult conditions at Hadar in the African triangle, Ethiopia. (..) In 1975 Don Johanson and his colleagues made a find that even by Hadar standards was stunning. (..) A complete family group was found. (Lucy was found in 1974. She was a small female australopithecine who lived tree million years ago besides a lake that is now Ethiopia. With 40 percent of her skeleton recovered, she is the most complete specimen of an early homid ever found. The shape of her pelvic bone's shows that she was a female, while the leg bones indicate that she was walking upright. Her teeth suggest that she was about 20 years old when she died.) (..) Don Johanson together with Yves Coppens and Tim White, published after studying the famous fossils, a paper suggesting that the Hadar hominids belong to a species which they named Australopithecus afarensis after the Afar Triangle. They also said that the Laetoli hominids belonged to this species. But their most significant claim is that Australopithecus afarensis is the rootstock ancesteral to all subsequent hominids, that is, to the australopithecines as well as the Homo species. (..) Owen Lovejoy has been studying the bones in detail and he comments: They look incredibly primitive above the neck and incredibly modern below; the knee looks very much like a modern human joint; the pelvis is fully adapted for upright walking; and the foot, although a curious mixture of ancient and modern, is adequately structured for bipedalism. Some of the bone's in the feet are slightly curved, and look rather like the bone's you do expect to see in its ancestor who climbed trees, but I believe that the curvature in the afarensis foot bone's is well suited for walking on soft, sandy terrain; it probably inherited the curved feet from its tree climbing ancestors, but the shape has been made use of in a different way. Don Johanson is also strucky by the combination of ancient and modern; these things have clearly made the initial important evolutionary move, they walked upright. But the teeth

and the jaws are very similar to those of Ramapithecus in Pakistan. And they had very small brains, less than 400 cubic centimetres (24 cubic inches). It is amazing to see something so very primitive at such a relatively recent age. We believe that afarensis is ancestral to the later hominids because it is basically primitive but has some modern features emerging. One facet of human evolution that the discoveries at Laeoli and Hadar highlight is the early development of upright walking, as Johanson explains: It is clear from these fossils that upright walking happened long before brain expansion. Hominid brains do not show any striking signs of getting particularly big until 2 to 2.5 million years ago and yet these creatures were bipedal at least a million years before. (..) There has long been a tradition in human prehistory of viewing evolutionary progression as something approaching a straight line. Indeed, there was once a popular view, still held by some, that all hominids were members of the same lineage, each on its allotted rung of the ladder that ultimately reached the level of Homo sapiens. The processes of evolution are in fact much more complex than this notion allows for. Hominid evolution was certainly not a single steady movement along a path of gradual improvement. Nor, probably was the story of human prehistory peopled by the few hominid species scientists recognize today in the fossil record. The passage of time from eight million years onwards almost certainly saw a number of geographically separated species, most of which thrived briefly but in the long term left no descendants. Some however were more successful, and these are the lines of hominid descent which pre-historians are trying to trace. Stephen Jay Gould compares the old simplistic view of human evolution with the modern, biologically realistic view in the following words: Homo sapiens is not the foreordained product of a ladder that was reaching toward our exalted estate from the start, we are merely the surviving branch of a luxuriant bush. (Leakey, P18, 20, 21, 29, 42, 43, 67, 69, 70, 71). We have seen the importance of evolution in relation to human development and mankind. Right now we have to look to our present time-line and to look to demographic development and the result prognoses for the near future and at the same time we have to look closer to resources and the environment from out of its predicted development and effects for the near future. These prognoses are important for political and economical reasons at global scale but also for religious and theological purpose because of its effects on mankind in general and the implications of it for the Christian society and the Christian individual. Facts and prognoses are important so one can take action by means of directed policy programming and directed intervention programming and in order to set up realistic scenarios for change at the short, medium and long-term. This all is also important for Christian organisations and Christian political parties at national and international level but one has to cooperate at global level with all involved parties in order to preserve our planet for future generations because it affects all mankind as well as all life on Earth.

McRae writes in regard to demographic, resource and environmental factors: Of all forces that will change the world over the next generation, demography is probably the most important. The numbers of mouths to feed, the relative sizes of the populations of the industrial world and the less developed countries, the age distribution of the West, all these forces will have a profound effect, not just on the world economy, but on societies, both, rich and poor. (Fridsma arguments that the demographic relation food and population is probably very important especial for third world countries (this are economic less developed countries), because food is a elementary basic need for the individual human being in order to stay alive. The problem, academically and hypothetically from out of ceteris paribus clausal seen, is acute especial if one can not control birth rates and could not be productive enough to feed one's own national population of human beings because of major factors like: economical, political, and social reasons or climatologic disaster, war or what ever reason or combination of reasons that caused and or escalates the fact of hunger and unhappiness of the social underground of people. But not only for third world countries the relation food and population is an important issue this relation is also important at global scale for the world. Example at academic hypothetical level: Mean situation: increasing world population versus inaccurate food production at global scale. This academically situation is chosen because of the key question: What if production of food stays behind in relation to population grow from out of a worse case scenario? This is a question of life and death by starvation if food production could not match the growing world population which causes major side effects, especially in the economic weak countries and by than at first in the social underground of people (the poor), but not only there, also in more developed countries in the social class of the poor. These side effects are: diseases (for example caused by lower body resistance of the individual by lack of food); riots; extremism; starvation; stress; inflation and so on. These effects are mostly chain-reactions caused by hunger, and a national government that can not provide, which had a disastrous effect on a society who can not take care of its own people in relation to basic needs. Seen from out of this hypothetic ceteris paribus worse case scenario, that is why it is important to plan and develop responsible global policy related to damage control and or prevention and to increase balanced wealth and prosperity at global scale of nations. Christianity by means of Christian politics, especially from out of the western society, could give its own contribution in this matter of distress by means of national and international political interference, cooperation at global scale and initiated projects and research of its own. Even at level of the church Christians could take action by means of charity, missionary projects, mobilizing community people and so on. In today's world we can tackle food problems, for example, by a structural increase of food production by genetic manipulation of plants and animals, controlled

modern bio-industry, national birth control, effective agricultural management and so on, end of note Fridsma). McRae continuous: The change will be gradual, the world's population rose by some 93 million in 1992 to 5.5 billion, but in the west we barely noticed the fact that more than the population of Germany had been added to the human race. Population shifts have an inexorable effect on the world's living standards, its politics, its environment, and how people behave towards each other in societies as divers as Italy and China. If for most people demography seems abstruse, there is at least no shortage of information to analyse. There is a wealth of data about population change: the birth rate, marriage age, number of children, number of divorces, and so on, which for some countries goes back for several centuries. (This processed data is statistical data, or is data archived in registers and or rapports, or (at later date) produced by means of research. The data was collected or registered at first at local and or regional level, later also at national level and much later also on international level for global research and study purposes next to policy recommendation reporting at national and international level in order to stimulate national and international intervention by means of structured policy related to manifest problems at global, international and national level, note Fridsma). This data sets some curious puzzles: why for example has the birth rate in Catholic Italy fallen to the lowest in Western Europe, while that in Catholic Ireland has remained the highest? (To answer this question we had to look to political factors, social cultural factors, economical factors, religious factors, educational factors and so on. It is a fact that Italy and Ireland both had to follow their own path of development which is determined by national policy and cultural factors and authority and worked out on regional and local level of society next to the free will of individual people in order to manage their own household and to make their own decisions in accordance to their financial, religious and social-cultural background and choice of life. Catholic A is not Catholic B and Ireland is not Italy, this means that all is a matter of national related factors and circumstances which are determined within a nation and its related political policy, note Fridsma). McRae continuous: And it raises nightmarish questions: can the world feed the 8 billion people the United Nations now estimates will be alive in 2020? (This prognosis in regard to the world population related to this question of McRae is a real actual problem which asks for a solution and answers in order to prevent disaster. That is why there are research projects to increase food productivity for example by means of genetic manipulation but next to that we have to educate people in third world countries in relation to birth control, we have to look for solutions for pollution problems, climatologic effects, environmental effects, housing problems, energy problems and so on. This caused major research, planning and policy development and above al financial investments in order to secure the future. We need also invest in technology development in order to deal with major pollution, climatologic

problems, development of alternative energy sources, environmental control. Next to that we had to face elderly problems because of increased life expectations which will cause extra costs at last of healthcare and so on next to extra financial planning and reservations in order to deal with the effects of an aging society. And so on, there are major problems to deal with caused by extreme population growth. A major part of this expected grow in 2020 is caused by the fact that people have higher life expectations because of higher life standards, medical care and so on. As seen all problems related to global population grow expectations asks for global actions and thus international cooperation between nations in order to deal with it, just as the Christian church can take its part within this process by helping people, end of note Fridsma). McRrae continuous: (..) World population growth now concentrates almost entirely in the developing world. For several decades, the poorer countries have accounted for a larger and larger share of humankind. The population more than doubled between 1950 and 1992 from 2.5 billion to 5.5 billion. In 1950 nearly a third of humankind lived in the industrialized world; now it is below one quarter. By 2020 it will be less than one fifth. (..) Countries with a stable population may well choose to upgrade their infrastructure and improve their housing stock, but this costs a fraction of the amount needed to invest in the first place. People in the industrialized world, however, will still want to improve their living standards, and if they are to be able to do so, these countries will need to make a number of changes in the way they use the available labour. If the proportion of people of working age is going to be smaller, countries will have to use the available workforce much more carefully than they do at present. This will require large changes in the way the labour market of most industrial societies operates. Some obvious examples are: retirement ages have to rise; female participation rates in the workforce will climb; part-time working will increase; university students will be expected to work part-time while studying; greater efforts will be made to see the unemployed are in work; retraining in career will become more normal; voluntary labour will be used to a greater extent; there will be more pressure on children to learn marketable skills. Some of these features are already evident. (..) By 2020 the normal retirement age may well have risen to 67 or 70 in most industrial countries. (Fridsma arguments that this major development of economic compensation factors and plans related to cost control for the future may not inflict the natural development of children and more specific the bound between child and parent. There need to be invest in family care programs in order to set parents free to raise their offspring at will so children will know their parents and had not to grow up in a environment of non-parents, because children need parental warmth and security at the early age period of their life because children are vulnerable for parental-care and love related influences and will carry that feeling with them in life at psycho-emotional level of existence and human being.

The Christian Western world had to take care for family programs as cornerstone for the future so it is a financial obligation for national governments to secure that in a responsible way by means of responsible planning and policy, end of note Fridsma). McRae continuous: (..) the annual additions to world population are between the 90 and 100 million a year. (..) What ever happens in the second half of the 21st century, a global catastrophe purely as a result of population pressure is unlikely by 2020, by this time scale the economic pressures from population growth should not be unmanageable, just more difficult to manage. (Fridsma agreed completely, all these developmental prognoses gave us enough time to take productive actions in order to prevent disaster as result of the population growth explosion. Right now there are two nations (China and India) with a population of more than 1 billion people each country and the economic perspectives of these countries are rising which means a increase of the economic standard, wealth and prosperity at national level of these countries, end of note Fridsma). (..) The capacity of the world to produce enough food to feed a much larger population is not really in doubt, provided people are prepared to eat a smaller portion of meat in their diet. Growing grain or grass and then feeding it to animals is an inefficient use of land, for animals are inefficient at converting plant energy into human food. At present in countries like India, where meat forms a very small portion of the diet of most people, the total plant energy consumed (actual plant food eaten, plus seed, plus animal feed), is about 3000 calories a day. By contrast, North Americans, Australians, New Zealanders, and the French consume an average of 15000 calories a day, thanks largely to the amount of meat in their diet. (The high calorie food consumption of individuals within our modern western society causes health diseases like obesities, hart diseases and so on with a increased dead rate and with high financial healthcare costs at national budget level so governments need to develop healthy lifestyle programs and so on for its citizens in order to deal with these health and related costs problems related to high calorie food consumption, note Fridsma). The world's average is some 6000 calories a day. Some calculations of the world's ability to feed a larger population have been don by the economist Bernard Gilland. He estimates that with some increase in the area of land under crops, and more than a doubling of average yields, the world could feed about 7.5 billion people, (the level of population likely to be reached by 2020), with a completely satisfactory diet of 9000 calories of plant energy a day. Similar changes could support 11.4 billion people on an allowance of 6000 calories a day. If these calculations are right the world could feed double its present population at its present and often unsatisfactory levels of consumption, or provide one and a half times the present population with a decent diet. (Fridsma agreed, and there are more benefits: in countries like the USA there is a growing group of people with a structural overweight, this overweight problem gives more health risks, (heart diseases, cholesterol problems, personal condition problems,

stool problems and so on), and thus it brings more costs as explained by Fridsma earlier. At individual level of the individual human being it is more appropriate and recommended that energy intake would be related to energy usage measured over a time period of 24 hours of personal activities as: working; household activities, sleeping, sport and so on. Balancing the individual energy input and output automatically balanced oneself and the personal health if the food consumption at individual level should be balanced (protein from plants and animals, cool-hydrates, fats, and water, vitamin and mineral supplementation and more fibres), this will reduce health risks especially if one also should sport or do more body exercises like walking. The diet one needs to eat means no junk-food or fast-food, but biological responsible individual balanced food for healthier food consumption; this will also improve one's wellbeing. The government had to take care for health education programs directed to ordinary people by means of television, internet, information folders and so on in order to make people more aware of their personal health and food consumption, if people at individual level should take responsibility for one's own health, it will reduce health costs and it will accomplish a change in food behaviour because responsible individuals eat balanced diets related to their personal need and that will reduce the present calorie intake for the average person to a more appropriate level related to one's personal life stile. If governments at national level take actions related to food consumption and production which will fit at the long term food problem expectations and related problem-solving solutions at global scale directed to 2020 and further, than we could prevent disaster scenario's related to food policy at global scale. The Christian church could also participate in this kind of programming by awakening a conscious feeling within the Christian community related to personal health and food and setting up Christian health projects in order to help people at basic level to improve their personal help by means of trained volunteers within the Christian community, (end of note Fridsma). McRae continuous: (..) A shortage of fresh water is probably going to be the most serious resource problem the world will face in 2020. (..) As with food the problem is not one of global shortage, but one of uneven distribution. Three quarter of the fresh water on the planet is held in the polar icecaps and glaciers and so is unavailable for use. (The effects of global warming increases a melt rate of the polar ice caps, which causes major site effects like rising sea levels, ecologic disturbance and so on, note Fridsma). Where water is plentiful, people are frequently few and vice versa. (The most water-rich country in terms of the run-off from rainfall to population is Iceland, with more than 500000 cubic meters per person per year; the most water-poor is Egypt with just 0.002 cubic meters. Even in countries where water is scarce, enormous amounts are frequently used by farmers to irrigate land. Because farmers often pay less for irrigation than it costs the government to build and maintain irrigation works, they have little incentive to

irrigate in the most efficient ways. There are several reasons to expect water shortages to grow worst: further increases in irrigated land are vital for the world food production; the growth in the urban population of the developing world will require a large increase in water supplies; the normal method of increasing available supplies, building more dams, has grave environmental consequences which are only just coming to be fully appreciated. In any case, most of the world's best dam sites have already been taken; where rivers cross national borders, countries may grab what they can at their neighbours' expense. Some 70 percent of the water people use goes to irrigation. Since 1950 the amount of irrigated water has tripled and one-third of the world's food is grown on it. Without that increase the world might now be starving. But the price has been environmental damage, which in some areas is now starting to reverse the rise in food production which has taken place. The most serious long term problem is salination. When irrigation water soaks down into the soil, it absorbs mineral salts from the earth, flushing them to the surface. As the water evaporates, these salts dry out on the fields, gradually destroying their fertility. (..) The United Nations estimates that by the year 2000 there will be at least twenty-five cities with populations of more than 11 million of which only five will be in the industrial world. In practice many of the people in these agglomerations simply will not have access to clean water, just as the inhabitants of London received reliable water supplies only in the middle of the 19th century, long after London had more than 1 million habitants. (Fridsma: Water is a basic need for human beings just as food. Unreliable water could cause diseases and epidemics like cholera. (Cholera is an infection disease which runs together with heavy vomit, water thin diarrhoea; by heavy loss of fluid, a patient could come into a shock. The disease is mostly concentrated in Asia and at places where drinking-water is polluted. (Klok, P55, freely translated by Fridsma from out of Dutch), Also in some African areas we see cholera. The Western world Christian community could help developmental countries by means of water improvement and agricultural help and directed educational help projects don by missioners and volunteers funded by church charity funds at global scale, (end of note Fridsma). McRae continuous: (..) there is no imminent generalized energy shortage. But three particular problems will begin to loom large in the first years of the 21st century: shortage of oil, the only practical fuel for most forms of transport; regional energy shortages, made worse by rising prices of oil, the most easily transportable fuel; the effects of using fossil fuels on pollution and climate. Past predictions of the oil market have been spectacularly wrong, but there is a little doubt that the oil market will tighten as reserves are used up and that prices will rise as a result. In 1987 proven oil reserves were 32.5 years' consumption. Were there to be no cutbacks in consumption and no new discoveries, there would in theory be no oil left in 2020. That will not happen. Long before the last drop of oil has been pumped from the

ground, the price will have risen and either more oil discovered, substitutes developed or conservation programmes put in place. Yet even with improved extraction methods, which enable a larger proportion of a field's reserves to be recovered, even making allowance for some new discoveries, and even assuming continuing conservation efforts, oil supplies will become tight, just how tight will depend on the development of substitutes. While oil remains in the 20 to 25 dollar a barrel range it is not worth putting a lot of money into developing substitutes. Were oil 60 or 80 dollars a barrel it would become economic to do so. Plenty of such substitutes exist: the coal gasification program pioneered by Sasoil in South Africa; the use of alcohol, which is mixed with petrol to power four million of the twelve million cars in Brazil; the experiments in France to convert rapeseed-oil into diesel fuel; the use of shale-oil and tar-sands; the conversion of natural gas to liquid form and so on. (Think also of electricity for power-battery electric-cars, sun-energy driven electric-cars and hydrogen engines in buses (for example: a hydrogen experimental bus is operational in Amsterdam in the Netherlands) next to wind energy parks; water-power centrals; sun energy centrals; modern nuclear power plants, all of these concepts are yet operational. The Christian church can also be of help by making people aware of energy problems and to waste less energy in order to preserve Earth, by means of that little contributions and sacrifices at individual level of one's Christian being could mean a lot at global scale if others will follow, note Fridsma). The techniques are there; the problem is simply that the oil they produce at the moment, (the so called alternative oil, note Fridsma), is more is more expensive than the stuff that flows out of the dessert of the Middle East. (In our present time the oil prises are risen to above 80 dollar a barrel so investments are made to secure the energy flow. In the Netherlands are different energy projects started such as sun-cell energy centrals in houses which are operational and which deliver surplus energy to commercial networks just as other operational projects deliver so called green energy as commercial power-energy to the energy network, note Fridsma). McRae continues: The rich countries will hope to find ways of encouraging developing countries to protect there wild-life and many individual projects maybe successful, but several species of large mammals may well have vanished from the wild by 2020. The most continuous environmental issue of our time is climatic change and in particular global warming. There is no doubt that the accumulation of carbon dioxide and other greenhouse gases in the earth's atmosphere will, in principle, cause the climate to grow warmer, but this greenhouse effect, (so called because of the way the gases trap the heat in the earth's atmosphere) will be offset in several ways. For example, the extra warmth will cause more water to evaporate, and create clouds which will help to cool the Earth. Nobody can predict how fast the Earth's temperature will rise, how far, or where the main changes in climate will take place. Some parts of the world may gain if the climate becomes warmer and

wetter, because they will be able to grow more food. Other parts of the world will lose, for climate change may speed up the advance of the deserts. But the effects of global warming will be quite limited for the generation at least. Even if the Earth's temperature warms by enough to start melting the polar ice-caps, leading to a rise in the sea-level (and scientists seem less sure than they once were that such a rise is portable), it would be a couple of generations before the rise became evident. There are good reasons for seeking to cut the amount of fossil fuels being used, the best being that it is unwise to conduct a giant experiment with the Earth's weather, when we know so little about the long-term consequences of what we are doing, but the costs of stopping the build-up of carbon dioxide or other gases would be large, while global warming will not be a significant factor in the world economy in the year 2020. A more immediate problem may be the consequences of the thinning of the stratospheric ozone-layer, worries about which led to one of the swiftest ever international responses to an environmental threat, the Montreal Protocol in 1987. The industrial countries now plan to stop production of CFCs, the chemicals which seem to have caused the depletion, by 1997. A more immediate threat to the economies of many of the world's poorest countries than global warning is a deterioration of local weather conditions, brought about largely by deforestation. The degeneration of the environment will be a greater preoccupation in the year 2020 than it is in the early 1990s. (McRae, P97, 98 103, 116, 119, 122, 124, 125, 126, 130, 131, 136, 137). (Fridsma arguments: We see in the present and for the future increasing weather disaster by hurricanes; tornados; El-Nino, rising temperature; changing whether systems next to nature disasters by Vulcan-eruptions; earthquakes; tsunami and so on, mankind has to deal with it by making disaster scenario's for computer simulations and ramp-planning to be prepared by major and minor disaster and to take in time prevention measures at local, regional, national and international global level because global disaster asks for international cooperation of governments and international institutions in order to deal with the hypothetic and real global world problems concerning weather climatologic changes and natural disasters and in cases of disaster the Christian community can be of help by means of charity help and by sending volunteers to ramp-areas for local help. There is another threat that in ttoday's world exists that is the threat of terrorism especially from out of the corner of mixed political extremism and religious extremism. For example: The free Western Christian world and Israel and most Islam countries are infiltrated by extreme Islam fundamentalists who wants to accomplish acts of terror in order to disrupt the Western free Christian world and Israel, but also Islam countries like Pakistan and Afghanistan, who fights them. These terrorist so called Islam fundamental groups will accomplish their tasks by disrupting the economy, terrorizing the people and threatening with death and destruction by means of suicide commando's, bombs, guerrilla fights, abductions and so on. These terror

groups of mostly Islamic origin are when they call themselves true Islamic warriors of Allah in fact no real Islamite's, it are condemned terrorists who call them self Islamite's giving and who gives by means of their terrorist actions true Islamite's a bad name. In real these groups of terrorist fundamentalists need to be whipped out by all means of force if there is no other alternative to stop them in their acts against mankind and humanity. To destroy this metaphoric evil the world of committed countries against terror needs to cooperate and strike back hard, without mercy and with help of true Islamite authorities who are also in war with these terror groups who abuse the Islam religion by acting in the name of the Islam while in truth they are condemned by the true Islam world and by God. Terrorism is a global fact it costs world wide billions of dollars to set up safety networks and to do directed intelligence work and by undertaking interventions by means of military operations and so on. These Islamite fundamental terror groups had declared war against the Western Christian society and Israel so we had to close the ranks and act united by means of centralised and coordinated operations and global policy so we can operate as a united front and strike back where ever we can but we need also help friend Islam countries to fight the terror from within by all support we can give because they are also victim of these fake-Islamite fundamental terror groups. Real Islamite's are no terrorists and live with their religious belief in God who they call Allah in peace with Christian and other religious groups within their countries. There is no war against Islam as religion, there is only a war against extremist terrorist who are fake-Islamite's acting in the name of Islam, (which gave the Islam a bad reputation), and who act from out of fundamental Islamite terror groups who want to dominate and control the world by means of terror, war and destruction against the free Western world and their Islamite allies, to expand extreme Islam over non-Islamite's and Islamite's who are against them, who they see not as humans but less as animals which is proven by the horrible slaughter of innocent abducted people (showed by the media for example conducted by Islamite terrorists in Iraq), and by other means of terror like the suicide bombers conducted by male and female terrorists, next to other acts of terror activities; they do in reality not respect life and God so this dangerous groups and related sympathising supportive individuals had to put to trail or be destroyed before they can do any more harm to mankind by means of inhuman behaviour and acts against humanity, God and mankind, because they are a threat for the living free world, the human identity and the existing world order. It is needful to be diplomatic to true Islamite authorities because we need to communicate in order to solve the problem of terror in the name of Islam, so an open dialog is necessary and in this the Christian church could play a role at religious level of diplomacy. It is a fact that if wealth and prosperity between the poor and the rich nations on Earth will not be divide at a more justified and equal level and the concept of freedom and democracy will or could not be adapted and

emerge by means of transformation processes for change within extremism nations, we will have a increase of extremism if the excesses could not be controlled and eliminated,. To manage Earth in a prosperous way, all nations need to be willing to cooperate to achieve this major task instead of being contra-productive and or divide because of national interest related to status quo. As said, we are all children of the evolutionary universe and thus God and we need to take care for ourselves as species of Homo sapiens during our quest in a struggle to survive and to accomplish a stable future with peace, wealth and prosperity for the generations to come with no discrimination of gender, religion or race in order to preserve mankind with all its diversity which make man unique and within this concept of unification there should be no place for terrorism, end of note Fridsma).

The human brain related to evolution:

By now it is important to understand the human mind and the brain from out of its basic functions related to emotions because of the fact that emotions are evolved from out of evolution of the individual human being. Goleman (translated freely from out of Dutch by Fridsma), writes: In fact we have two minds: one who thinks and the other who feels. (These brain related minds could be stated as the by evolution determined rational and the emotional brain functions in relation to the related rational and emotional minds related to Homo sapiens, note Fridsma). These two fundamental different ways of knowing stands in interaction towards each other and construct our spiritual life. The one, the rational mind, is the pathway of understanding which shows up at conscious level. It is prominent present within one's consciousness, thinking, rethinking and considering. Next to it there is another system of knowing, it is impulsive, strong and sometimes irrational: the emotional mind. (..) The relation of the rational control of the mind is proportional reversed: the higher the intensity of feelings, the higher the dominating rate of the emotional mind, the more powerless the rational mind. (..) These two minds: the rational and the emotional, cooperate most of the time. (..) Normally there is a balance between the emotional and rational mind in which the emotion the actions of the rational mind feeds and informed and where the rational mind the input of the emotions filtered and sometimes rejects. Nevertheless the emotional and rational mind are semi independent capacities who each shows the working of separated but connected brain circuits (..) The human brain with its 3 pounds of cells and neural fluids, are about 3 times as big as those of the non-human primates, our nearest relations. During the process of millions of years of evolution the brain developed itself from the bottom upwards, in which the higher brain-centre developed themselves as extensions of the lower older parts. (The growing process of the brain of a human embryo developed itself

at approximately the same way). The most primitive parts of the brain, which we share with all species who possess minimal a neural-system, is the brainstem, above the spine (this is known as the vertebral column, note Fridsma). This basic brain regulates the basal life-functions as breathing, metabolic processes of other organs within the body and stereotype reactions and movements. We can not say that this primitive brain thinks or learns; it is build of a number of programmed regulation mechanisms which let the body functioning at a way directed to survival. This type of brain was common in the Era of the reptiles. (..) From out of the primitive basis, the brainstem grew the emotional centres. Millions of years later under influence of evolution, from out of these emotional centres the thinking brain of the neo-cortex was developed. (..) The fact that the thinking brain was developed from out of the emotional brain tells a lot about the relation between thinking and feeling; there was an emotional brain long time before there was a rational brain. With the upcoming of the first mammals there evaluated new layers in the emotional brains. These layers were concentrated around the brainstem (..) called the limbic system. This new neural territory added new emotions belonging to the main repertoire of the brain. For example if we are overwhelmed by love, anger, desire or fear, we are in the ban of the limbic system. (..) The neo-cortex possessed exceptional intellectual power. (..) The neo-cortex of Homo sapiens is much bigger than of any species; to this we thank all what is specific human. The neo-cortex is the centre of thinking; it inhibits the centre of combining and understanding of awareness of the senses. It could ad a feeling of which we could think about and it helps us to have feelings towards ideas, art, symbols and fantasy. Evolution makes it possible that the neo-cortex could make judgements. (..) The talent of survival we had to thank to he gift of the neo-cortex to plot strategy; make long term plans and produce other artificial mental acting. Above all the neo-cortex is the source of art, civilisation and culture. (Goleman, P30, 31, 32, 33, 34, freely translated from out of Dutch by Fridsma). As explained by Fridsma: The human brain is the centre which controls and determines our entire human being at physical and mental level of our individual being which is not only determined by means of evolution but also by means of personal development during one's biological life time, end of note Fridsma.

<u>The Holy Book and theological reflections:</u>

Now we have a more or less understanding of the importance of evolution related to mankind and the development of our human species and especially the human brain, we have to look closer to the Holy Book called the Bible, in which case we have to look at first to the Old Testament where we look more specific to Pentateuch (the five books of Moses: Genesis; Exodus; Leviticus; Numbers; Deuteronomy) We had to do this from out of the perspective of the historical

origin of the scripture. After this we will look closer to the New Testament focused on the Gospels and directed to Jesus and His importance for mankind seen from out of the context of His last meal with His Disciples, the foundation of the sacramental Eucharistic bound with Christian people. Grollenberg, translated freely by Fridsma from out of Dutch, writes in regard to the Pentateuch: The Pentateuch look likes a continuous story. (A story related to the books of Genesis; Exodus; Leviticus; Numbers; Deuteronomy: note Fridsma). (..) The fact that there are more laws than stories in it makes that this major work is called the Law, but the Hebrew word Thora means more than law alone it means also instruction, tuition. The bible scientists from the 19th century Post Domini, found out that the scripture writings of Moses where a great anachronism. Historically seen are the scripture writings related to Moses of a later date, because one had someone who lived 14 centuries before Christ treated as an author in the trend of the Greek-Roman authors while actually the writing-art was barely found out in the historical time of Moses. J. Wellhausen found out that the first books of Moses where written in the 9th century before Christ (mark-J) around 850 B.C.; The parallel history (mark-E) around 750 B.C.; The emerging of J and E by one author around 650 B.C. Deuteronomy was written just before it was discovered in the time of king Josiah, (mark-D) and was connected to J and E around 550 B.C.; The Priest scripture (mark-P) around 500 to 450 B.C. Wellhausen found out that the historical writing of the scriptures of these four documents where: J - E - D - P. This J - E - D - P is the Law. The Exodus from Egypt began around 1445 Ante Domini; Joshua conquers Canaan around 1400 Ante Domini. The actual form of the Pentateuch was completed about 10 centuries after the founder of the Israel-religion.

The J - E - D - P documents where originally written as:
P; the Priest-scripture: This document begins to tell how God (elohim) created the world within 6 days and rests at the seventh day (Genesis 1 verse 1 to 2, 4a), followed by a birth register which connects Adam with Noah (Genesis 5) After his version of the Flood (elements of Genesis 6 to 8) tells the document about God's covenant with Noah (Genesis 9 verse 1 to 17). Another birth register set the history line fort from Shem to Abraham (Genesis 11 verse 10 to 26). In relation to the patriarchs Abraham, Isaac, Jacob and Josef the document gives meanly time statements and birth registers (for example Genesis 25 verse7 to 20; Genesis 28 verse 4 to 9; Genesis 46 verse 8 to 27). And some stories (Genesis 17 and 23). With some words it tells of the suppression in Egypt, afterwards it more extensive tells about Moses vocation (Exodus 6 verse 2 to 7 and Exodus 7). And from that moment it used the name Jahwe. (The name of God which is Jahwe is not used in English Old Testament scriptures of the Bible, such as the King James Version, note Fridsma). It describes some of the Egyptian plaques and stood extensively long still

at the celebration of pascha (this means Easter, note Fridsma). (Exodus 12 verse 1 to 20 and verse 40 to 51). In regard to the dessert expedition it tells something about the manna and the quails (parts of Exodus 16) and above all about the laws and the regulations concerning the worship ceremony. The document inhibits also the Exodus chapters 25 to 31 and the likewise execution of this orders in the Exodus chapters 35 to 40, as also the total book of Leviticus, just as large parts of the book of Numbers for example census (Numbers chapters 1 and 26) next to numerous laws and regulations concerning the worship ceremony and the servers (Numbers chapters 2 to 6, chapter 15, chapters 17 to 10 and so on), this is sometimes justified because of actual incidents. Because this scripture of Genesis, thus before the revelation to Moses, one used the God-name elohim and because of this the document was called an Elohistical document. This all because of the priestly interest of the author and in order to differentiate it of another likewise called document, the name of Priest-scripture was used, P.

J. The Jawhist. The second document concerned the name Jahwe from the beginning, namely from the history of creation, the paradise, the flood (Genesis chapter 2, chapter 4 verse b to 3, chapter 24), followed by the story of the brother-murder (Genesis chapter 4). This text-document shows next the decadency of man (Exodus 6 verse 1 to 8), their punishment by the flood (elements of Genesis 7 and 8), the new break-through of decadency (Genesis 9 verse 18 to 27), this gave a peak with the distraction of man within different nations who could not understand each others language anymore (elements of Genesis 7 and 8). With the calling of Abraham a series of lively stories about the patriarch and his offspring Isaac, Jacob and Josef (the biggest part of Genesis chapters 12 and 13; chapters 15 to 16; chapters 18 to 19; chapter 24 and so on). Next it tells something about the suppression in Egypt, the birth and calling of Moses (Exodus 3), some plaques; a numerous elements of the events on the Sinai and in the dessert, including the death of Moses. This document was, because of the name Jawhe, the work of the Jawhwist called and marked with a J.

E. The Elohist. This document gave approximately the same history in which God was used under the general name of elohim, it started only at a later time date namely in the history of Abraham (Genesis chapters 20; 21; 22; and so on; although it was possible that that the beginning lines where taken in Genesis 15 which is actually a sort of calling of Abraham). After this follows stories about Jacob (Genesis 28 verse 10 to 22; and so on) and Josef (parts of chapter 37; 40 and so on), about the exodus from Egypt and over the Sinai, which is called the Horeb within this document. Also the total of laws in the so called Commandments, Exodus chapter 20 verses 22 and 23, chapter 19, was thought to belong to this document

next to elements of the March trough the dessert to Moab and the dead of Moses. This elohistic document is marked with an E.

D. Deuteronomy The fourth document felt actually together with the fifth book of the Pentateuch, Deuteronomy except of some parts in the last chapters, counting from chapter 27, which had belonged to the 3 other documents. The book has everywhere the same warning, stronger in the farewell part of Moses as in the book of law (Deuteronomy chapter 12 to 26). Elsewhere within the Pentateuch we could find some evidence of this document within warning pieces (Exodus 12 verse 24 to 27; and chapter 13 verses 3 to 6). This fourth document was marked with D.

(Brief arguments and commentary of Fridsma related to the Old Testament scripture in general: The Old Testament with all the books seen from out of its total perspective is written over a time period of hundreds of years and is a mixture of poetical, allegorical, historical, intuitive and mythological facts related to God seen from out of the perspective of Holy man who represents the Jew-religion. The writings had to be seen within the context of their original time-frame and within the context of the Jew-religion. The stories have all a common factor and that is God. The writers of the Old Testament canon where al inspired by God and had there own God related visions, inspirations and revelations before writing the documents. Most of the documents were written in a time where less people could write so that the stories where past over by tradition of the spoken word during hundreds of years which was also a fact before some of them where written on documents. As seen and explained by Fridsma the Holy stories could survive by means of spoken and memorized words and by means of written holy documents and by doing so the Jewish people from the period of nomads to the period of the state of Israel and our present time line had developed their own unique identity at religious level related to God from out of their unique bound with God. The Old Testament is also holy for the Christian people and religion because it predicts the up-come of the Messiah and because of that perspective and because of the fact that Jesus of Nazareth was a Jew from out of His origin of religion, the Christian community and clergy can not reject the Old Testament because if one should reject the Old Testament we should reject the historical lines of origin which development led us to the true characteristics of the nature of Christianity born out of Jewish religion and traditions. The Old Testament is truly a Holy Book next to the New Testament Christian fulfilment, because it is completely inspired by God (also known as eloim or Jahwe) and because of this divined nature we had to translate its contents from out of its holy symbolism, traditions and its religious and historical facts related to God so we could find truth and understanding in regard to God and mankind which conclusions we could translate, study and see from out of our own Christian religion and beliefs where we also have to read the New Testament from

out of its symbolical, traditional and historical religious and metaphysical theological perspective in relation to mankind. The Old Testament and the New Testament gives us as unified Holy Books an ultimate truth if seen and understand from out of its true and God related theological metaphysical meaning and purpose in regard to God and mankind. The Old Testament and the New Testament are a theological part of our Western Jew-Christian community, it is our heritage and traditional bound with God from out of the very past till the present of our time line, end of note Fridsma). Grollenberg continuous right now related to the true meaning of Jesus from out of the gospels focused on the climax of the Lord's Supper also known as Eucharist: The oldest tradition knew a statement of Jesus in regard to the nature of His mission among man. Mark gave that word a place after the third suffering prediction, in relation to a quarrel between the Disciples about the first rank. Then Jesus spoke to them: 'Thou know that they who rule over nations, rule with an iron fist, and that the greatest will abuse their power over them. This may not be the case with you; he who want to be great among you had to be the servant of you, and he who want to be first, had to be a slave of you all; because the Son-of-man is not come to be served but to serve and to give His life as ransom for the many'. (Mark 10 verse 42 to 45) (Mark 10 verse 42 to 45 originally within the gospel displayed:

42 And Jesus called them to him and said to them, "You know that those who are considered rulers of the Gentiles lord it over them, and their great one's exercise authority over them.

43 But it shall not be so among you. But whoever would be great among you must be your servant,

44 and whoever would be first among you must be slave of all.

45 For even the Son of Man came not to be served but to serve, and to give his life as a ransom for many", end of note Fridsma). Luke has this word somehow integrated by letting it speak out during the last supper. Jesus has by than the true meaning of his death as a form of self-expression pointed out while by giving bread and wine, giving His whole Self, body and blood, to His Disciples. Except that Luke describes the worldly rulers a bit nicer and that his version gives a church community a ranking, he suggests also that Jesus Himself served His Disciples: 'The kings of nations rule over them, and their rulers called themselves benefactors. Thou must not do so. Who among you is most eminent, had to be as the youngest, and he who gives the orders has to be as someone who serves. Who is actually the greatest: he who sits at the table or he who serves? Well, I am among you who serves', (Luke 22 verse 25 to 27). (Luke 22 verse 25 to 27 originally within the gospel displayed:

25 And he said to them, "The kings of the Gentiles exercise lordship over them, and

those in authority over them are called benefactors.

26 But not so with you. Rather, let the greatest among you become as the youngest, and the leader as one who serves.

27 For who is the greater, one who reclines at table or one who serves? Is it not the one who reclines at table? But I am among you as the one who serves: end of note Fridsma). While Luke only suggests that there is a connection between the true meaning of Jesus' gesture with bread and wine during the last supper and His will to serve people, it is John who makes this connection actually visible from out of a highly dramatic form. He introduced his story about the Lords supper formally: The Passover was coming. Jesus knew that His final hour was coming to step out of this world to the Father and He gave those who where beloved by Him in this world an up-most proof of His love. By now the Christian reader expect that John should tell the institution of the Lord's Supper, (Eucharist, note Fridsma), so that the Disciples the gesture could replay in remembrance of Him, but there comes another gesture that should be replayed. In the consciousness that the Father had given Him all in hands and that He was come from God and should return to God, He took His upper clothes off and began washing the feeds of His Disciples. We should remember that this was a very humiliating serves to do, so humiliating that this could not be demand from free civilians. (One had to see this gesture within its real and original time perspective in the mid 30s of the first century Post Domini, in which time where other rules and customs in Jewish-Israel, and one must not forget that Jesus Himself was a Jew, note Fridsma). It was typical slave-work. John sees in this the up-most prove of His love, a speaking expression of what Jesus meant with his dying. To remember this, you should also wash each others feed (..). (Original text New Testament John 13 verse 14:

14 If I then, your Lord and Teacher, have washed your feet, you also ought to wash one another's feet.

End of note Fridsma). After Judas left, (Judas Iscariot, he left to fulfill his mission in relation to the Messiah prophesy, if he did not had fulfilled his mission by than Jesus of Nazareth could not fulfill His task as Messiah in accordance to the Old Testament's prophesy and than there would be no Christian religion be born from out of Christ related to Jesus of Nazareth. Now we have stated this theological philosophical thoughts of mind, seen from out of this cultivated reality perspective one had to know and see the importance of the role of Judas of Iscariot related to Jesus and His destiny because without him there was no Christianity, note Fridsma), into the night Jesus began to speak confidentially with his Disciples. One had to keep in mind the true meaning of Passover to Jews; during the celebration in a home-atmosphere, the father could with his family and other present members speak till after midnight about the old story, its true meaning and all the details of it and the expectations that go with it. John saw the last supper of the Lord within this

context: Jesus declares what His transition should mean to those who belief in Him. The conversation ends with a prayer in which Jesus testifies of His total commitment to his Father and to man. That is why this prayer is called the High Priestly Prayer (John 17).

New Testament original text (John 17: The High Priestly Prayer:

1When Jesus had spoken these words, he lifted up his eyes to heaven, and said, "Father, the hour has come; glorify your Son that the Son may glorify you,

2 since you have given him authority over all flesh, to give eternal life to all whom you have given him.

3 And this is eternal life, that they know you the only true God, and Jesus Christ whom you have sent.

4 I glorified you on earth, having accomplished the work that you gave me to do.

5 And now, Father, glorify me in your own presence with the glory that I had with you before the world existed.

6 "I have manifested your name to the people whom you gave me out of the world. Yours they were, and you gave them to me, and they have kept your word.

7 Now they know that everything that you have given me is from you.

8 For I have given them the words that you gave me, and they have received them and have come to know in truth that I came from you; and they have believed that you sent me.

9 I am praying for them. I am not praying for the world but for those whom you have given me, for they are yours.

10 All mine are yours, and yours are mine, and I am glorified in them.

11 And I am no longer in the world, but they are in the world, and I am coming to you. Holy Father, keep them in your name, which you have given me, that they may be one, even as we are one.

12 While I was with them, I kept them in your name, which you have given me. I have guarded them, and not one of them has been lost except the son of destruction, that the Scripture might be fulfilled.

13 But now I am coming to you, and these things I speak in the world, that they may have my joy fulfilled in themselves.

14 I have given them your word, and the world has hated them because they are not of the world, just as I am not of the world.

15 I do not ask that you take them out of the world, but that you keep them from the evil one.

16 They are not of the world, just as I am not of the world.

17 Sanctify them in the truth; your word is truth.

18 As you sent me into the world, so I have sent them into the world.

19 And for their sake I consecrate myself, that they also may be sanctified in truth.

20 "I do not ask for these only, but also for those who will believe in me through their word,

21 that they may all be one, just as you, Father, are in me, and I in you, that they also may be in us, so that the world may believe that you have sent me.

22 The glory that you have given me I have given to them, that they may be one even as we are one,

23 I in them and you in me, that they may become perfectly one, so that the world may know that you sent me and loved them even as you loved me.

24 Father, I desire that they also, whom you have given me, may be with me where I am, to see my glory that you have given me because you loved me before the foundation of the world.

25 O righteous Father, even though the world does not know you, I know you, and these know that you have sent me.

26 I made known to them your name, and I will continue to make it known, that the love with which you have loved me may be in them, and I in them."

End of note Fridsma). (..) In John's terms is expressed what Jesus feels during His last supper with His Disciples, in whish He after a prayer of thanks towards His Father, gave Himself away to His Disciples. (This is meant in a metaphorical symbolical way, note Fridsma). The apparently simple words and gestures which where showed by the other evangelists (Read: Matthew, Mark and Luke, note Fridsma), returns by John in the form of a formal speaking to the Father. Where Jesus says: 'I dedicate Myself to You, so they also in truth should be dedicated to You ', it is as if He here speaks of what he meant by the gesture of bread and wine. In the synoptic texts He did it for the 'many' and for 'you'. Here the dedication is because of 'them', which means, the Disciples who are now and in the future in the world. (The phrase On His had to be seen as on Jesus' behalf, note Fridsma). In accordance to Matthew, Jesus said that he gave His blood, for the forgiveness of sin. Here, (gospel of John, note Fridsma), the words means apparently: 'because they also should be in truth dedicated to you'. In the last part of the prayer Jesus expressed His desire for community. Where the other gospels simply reflect the invitation: 'Take and eat of this; Drink of this', formulates John in another text, which directly refers to the Lord's supper: 'Who eats of me, stays in me and I in them; He shall life by me', (John 6 verse 56 and further).

(Original New Testament text in regard to John 6 verse 56 and 57:

56 Whoever feeds on my flesh and drinks my blood abides in me, and I in him.

57 As the living Father sent me, and I live because of the Father, so whoever feeds on me, he also will live because of me.

End of note Fridsma). Here within the High Priestly Prayer the desire for community is more powerful expressed with the words: 'I in them', (John 17 verse 23, note Fridsma), which also forms the magnificent finals. More clearly as elsewhere within the gospel of John, Jesus direct Himself towards all who beliefs in Him within the chapters 13 to 17. To say it in our modern way: Here speaks 'the Christ of faith'. This is why Christianity the fourth gospel had accepted after the other 3. (Read after Matthew, Mark and Luke. The New Testament canon forming concerning the Gospels was herby with John completed, end of note Fridsma). This was important because it (Read John, note Fridsma), let see how the other gospels had to be read: not as documents with facts from out of the past, but as gospels in the true sense of the word, (Fridsma agreed). (Grollenberg, P10, 12, 16, 17, 18, 19, 20, 365, 366, 367, freely translated by Fridsma from out of Dutch). Evolution has and still do determines the life forms in the universe and on Earth. We can in relation to evolution related to human beings for example follow the Jewish population trough time by means of their biological genes, because of their relatively pure race which is basically preserved by means of their traditions, religion and culture throughout time. Jone's (translated freely from out of Dutch by Fridsma), writes in regard to genes, religion and Jews: Religion can be an effective barrier for movement of genes as nationalism. (Jone's means that religion and religious traditions and dogma could preserve the race purity of a religious-cultural group of people and by means of that function religion could preserve the genes for the generations to come, so that religion is a barrier against mixture with other races and the race of origin stays pure, end of note Fridsma). The Jews began their forced emigration out of the east Mediterranean-sea-territory in 600 B.C. In a short time period they were scattered over Europe and the Middle-East. The dispersion was during centuries. Jews where in 1482 driven from out Spain and went in mass to Turkey. Comparing of the genes of modern Jews and non-Jews from the same country (or in this case of the Turkish Jews and the Spain), makes clear that the Jewish population of each country had kept a part of her genetic selfness. Although the differences are small, (just as those between the most original European national populations), the most Jewish populations in nations form a group. But there are exceptions. In Yemen Jews and Muslims can not be separated; but this reflects possible a history of conversion of local man to Judaism. Some converted man, for example the Falasja from Ethiopia, differ genetically a lot, although their commitment to Judaism is totally. There are enough similarities between Jews and non-Jews within the greatest part of Europe in order to state the conclusion that

since the Diaspora some exchange of genes has happened. The religious barrier, although definitely a barrier, was not insurmountable. The tribes of Israel have an infinite potential to attract myths. Different nations has proclaimed themselves as one of the lost tribes (and thus as offspring of the prophets). Even the British where not immune: there existed for many years a society, the British-Israel movement (now extinct), who was possessed to proof the Old Testament origin of the royal family. Some of the declared followers of the lost tribes-theory have maybe more right of speaking than others. In South Africa lives a nation, the Lemba, which has a black skin, but look likes different from their neighbors. They have hooked noses, does not eat pork, pray in a not to understand language. The Lemba consider themselves since a long time as one of the tribes of Israel. Their genes have more similarities with the present inhabitants of the Middle–East than any other local nation of South-Africa. Maybe they posses for a part the genes and cultural heritage of the Arab merchandisers who visit that part of the world for about a thousand years: The Lemba can claim of some Semitic ancestors. (Jone's, P148, 149, translated freely by Fridsma from out of Dutch). We have seen that by means of gene research we can trace historical development in regard to human race populations. Gene research is of importance to look at the development of human populations through time and is linked to evolution not only related to human beings but also related to other life forms, end of note Fridsma.

Dreams and theological reflections:

Right now we go a step further and will look at dream related natural wisdom, (which is related to inner-mind research at conscious level from out of an unconscious flow of stimuli, note Fridsma). Progroff writes in regard to dream related depth dimension wisdom: The natural wisdom of the depth dimension has its own way of reminding us of the unfulfilled potentials we have left stranded behind us. One of these is by our dreaming. It is not uncommon to have a dream that takes us back to a time and to circumstances in our life which now seem to be altogether irrelevant to us. Very often a dream focuses its attention on a person who no longer holds any interest for us and about whom we have not thought for a long time. We may assume that such dreams have no significance that they are only the pointless replay of old memories; and we may ignore them. But the fact is that dreams of this kind are seeking to call attention to an earlier period of our life in order to make us aware of some significant fact that we are overlooking. The dream is expressing the non-conscious awareness in the depth of us that intuitively knows that something of great importance for our present situation is hidden in those forgotten events. It usually turns out to be very fruitful for us to follow the lead of the dream and return to that time in the past to explore the possibilities and the implications of the events that took place then. (Fridsma explains: This entering of our unconsciousness can

also be achieved by means of deep meditation at directed level of one's consciousness in order to enter one's unconscious and activate and explore those memories controlled by our inner mind at deep meditation level but projected within one's consciousness, end of note Fridsma). When we place ourselves back in the period to which the dream is recalling us, we often find that a decision was made at that time, knowingly or not, in which we choose one path and left another untaken. (It is also possible that we have to deal with unfinished business, which torments us at unconscious level for example, note Fridsma). Some aspect of that unlived experience may now be relevant for our consideration, and the dream is calling our attention to that possibility. If it does this in an ambiguous way that is easily misunderstood, that is only because the dreaming process has no other means of speaking than by indirect and symbolic allusions. Though we may not be able to recognize immediately what dreams are trying to say to us, we can at least follow in the direction that they are pointing. When we go back to the earlier times that these dreams are indicating to us, we often find an intersection with an unlived possibility that is relevant to explore at the present time in our life. (..) Similar to dreams, the experiences we have in twilight imaging often draw us back in their symbolic style to crossroads in our life history where significant decisions were made. In this way also the non-conscious minds would not ordinarily think to go, when we become sensitive to these deeper-than-conscious directives and can follow them with an open, non-judgmental attitude, we find that we have given ourselves access to an important additional source of knowledge for the conduct of our life. The principle that underlies is that (..) we are stimulating the time-guidance which our dreams and twilight-imaginary seek to give us as expressions of our own deep psychic nature. (..) Dreams and twilight imaging take us back down the time track of our life history. (..) Dreams are subject to certain limitations. (..) The first of these is the fact that many people do not remember their dreams. (Dreams are occurring during the R.E.M. (Rapid Eye Movement) sleep, note Fridsma). (..) We know of course that everyone does dream, since the process of dreaming is an inherent part of the psychic organism. It is true that only a small proportion of our sleep dreaming is recalled in the waking state by anyone. It is further true that a large number of people remember hardly any of their dreams at all, unless the pressure of particular circumstances makes them sensitive to certain big dreams of special impact, or unless they practice the discipline of recording their dreams in the middle of the night at the moment when they happen. (In order of not forgetting dreams one could writing the dream down in a personal dream journal immediately after awakening. The dream journal can be analyzed by analytical therapists related to Jung, Freud, Berne or others within the field of depth psychology, note Fridsma). Most of our sleep-dreaming is lost to us, which is the reason that many people believe that they do not dream. This is a serious limitation, particularly if we are relying on dreams as the only or remaining road, "the royal road", as Freud called it, to the contents of

our unconscious levels. The second and probably more consequential limitation of dreams is the fact that the language of dreams is exceedingly ambiguous. Dreams do not speak literally in the manner of our rational consciousness. They use a symbolic style, dramatizing their points and making veiled, indirect, allusive references. This is the reason why over the centuries it has been thought to be necessary to analyze and interpret dreams in order to find out what they are trying to say. The language of dreams is not rational and it has therefore been necessary to have some means of making the dreams 'stand to reason' if we are to have access to their message for our conscious use in our lives. (Dreams can help us solve problems related to life and to gain individuation, by specialist analyses for example Jungian Analytical Therapy, note Fridsma). To find what is rational in the apparent irrationality of the dream's language is the goal that underlies all attempts at dream interpretation, whether it is by God-inspiration as for Joseph in the Old Testament, or whether it is by the analytical concepts of Freud and Jung. (In regard to Jung and Freud, Fridsma disagreed partly with Progoff, because one can get good results related to dream analyses if one pictured it from out of the total analyses of the individual which is in therapy, so one can make the necessary therapeutic connections in order to filter truth and to integrate the symbolic dream content and results at individual level of therapy conducted by a qualified depth-psychology therapist, end of note Fridsma).

(Fridsma: Example Old Testament Josef Dream interpretation of two prisoners Genesis 40 verses 1 to 23):

1 Some time after this, the cupbearer of the king of Egypt and his baker committed an offense against their lord the king of Egypt.

2 And Pharaoh was angry with his two officers, the chief cupbearer and the chief baker,

3 and he put them in custody in the house of the captain of the guard, in the prison where Joseph was confined.

4 The captain of the guard appointed Joseph to be with them, and he attended them. They continued for some time in custody.

5 And one night they both dreamed the cupbearer and the baker of the king of Egypt, who were confined in the prison each his own dream, and each dream with its own interpretation.

6 When Joseph came to them in the morning, he saw that they were troubled.

7 So he asked Pharaoh's officers who were with him in custody in his master's house, "Why are your faces downcast today?"

8 They said to him, "We have had dreams, and there is no one to interpret them." And Joseph said to them, "Do not interpretations belong to God? Please tell them to me."

9 So the chief cupbearer told his dream to Joseph and said to him, "In my dream there was a vine before me,

10 and on the vine there were three branches. As soon as it budded, its blossoms shot forth, and the clusters ripened into grapes.

11 Pharaoh's cup was in my hand, and I took the grapes and pressed them into Pharaoh's cup and placed the cup in Pharaoh's hand."

12 Then Joseph said to him, "This is its interpretation: the three branches are three days.

13 In three days Pharaoh will lift up your head and restore you to your office, and you shall place Pharaoh's cup in his hand as formerly, when you were his cupbearer.

14 Only remember me, when it is well with you, and please do me the kindness to mention me to Pharaoh, and so get me out of this house.

15 For I was indeed stolen out of the land of the Hebrews, and here also I have done nothing that they should put me into the pit."

16 When the chief baker saw that the interpretation was favorable, he said to Joseph, "I also had a dream: there were three cake baskets on my head,

17 and in the uppermost basket there were all sorts of baked food for Pharaoh, but the birds were eating it out of the basket on my head."

18 And Joseph answered and said, "This is its interpretation: the three baskets are three days.

19 In three days Pharaoh will lift up your head from you! and hang you on a tree. And the birds will eat the flesh from you."

20 On the third day, which was Pharaoh's birthday, he made a feast for all his servants and lifted up the head of the chief cupbearer and the head of the chief baker among his servants.

21 He restored the chief cupbearer to his position, and he placed the cup in Pharaoh's hand.

22 But he hanged the chief baker, as Joseph had interpreted to them.

23 Yet the chief cupbearer did not remember Joseph, but forgot him.

The dream interpretation of the symbolical dreams of the prisoners was a form of symbolic revelation related to the prisoners who saw a symbolical future in regard to themselves and Josef who made the dream interpretation analyses gave his personalized conclusion in regard to the prisoners who consulted him. Josef had the gift in ancient Egypt to made dream analyses and interpretations from out of symbolical dreams. His knowledge came from out of his psychological insight and inner mind God-wisdom directed to God, more precise his predictions came true

because of his second sight related to God-directed visions and the natural gift of clairvoyance because of his natural developed Extra Sensory Perception power at energetic level. The proof that Joseph had natural clairvoyance abilities is given in the Old Testament, for example: Joseph clairvoyance ability through time and dimension by means of symbolically dreams Genesis 37 verses 5 to 11:

5 Now Joseph had a dream, and when he told it to his brothers they hated him even more.

6 He said to them, "Hear this dream that I have dreamed:

7 Behold, we were binding sheaves in the field, and behold, my sheaf arose and stood upright. And behold, your sheaves gathered around it and bowed down to my sheaf."

8 His brothers said to him, "Are you indeed to reign over us? Or are you indeed to rule over us?" So they hated him even more for his dreams and for his words.

9 Then he dreamed another dream and told it to his brothers and said, "Behold, I have dreamed another dream. Behold, the sun, the moon, and eleven stars were bowing down to me."

10 But when he told it to his father and to his brothers, his father rebuked him and said to him, "What is this dream that you have dreamed? Shall I and your mother and your brothers indeed come to bow ourselves to the ground before you?"

11 And his brothers were jealous of him, but his father kept the saying in mind.

Clairvoyance dream result in regard to Joseph and his brothers, years after the clairvoyance prediction: Genesis 42 verses 6 to 12:

6 Now Joseph was governor over the land. He was the one who sold to all the people of the land. And Joseph's brothers came and bowed themselves before him with their faces to the ground.

7 Joseph saw his brothers and recognized them, but he treated them like strangers and spoke roughly to them. "Where do you come from?" he said. They said, "From the land of Canaan, to buy food."

8 And Joseph recognized his brothers, but they did not recognize him.

9 And Joseph remembered the dreams that he had dreamed of them. And he said to them, "You are spies; you have come to see the nakedness of the land."

10 They said to him, "No, my lord, your servants have come to buy food.

11 We are all sons of one man. We are hone’st men. Your servants have never been spies."

12 He said to them, "No, it is the nakedness of the land that you have come to see."

13 And they said, "We, your servants, are twelve brothers, the sons of one man in the land of Canaan, and behold, the youngest is this day with our father, and one is no more."

The in the Old Testament presented Joseph proved that in ancient times psychic powers where a natural and well accepted form of power and gift; this is also a conclusion one could state towards the Jews towards their Judaism traditions and religion. End of note Fridsma). Progoff continuous: The problem is that the analysis of dreams is very susceptible to our subjective reading of our wishes, fears, or other preconceptions. These two limitations of dreams should not be allowed, however to obscure the more fundamental principle and goal of dreaming as an essential fact of our inner lives. There is apparently a primary life process moving at our depth carrying a direct intuitive knowing of the integral needs of each individual existence. When this process expresses itself in dreams, the symbolic language of the non-rational depths which it uses is ambiguous and is vulnerable to misinterpretation; but there are many indications that this fundamental life process is in fact trying to make it-self accessible to consciousness and available to our rational understanding. It is stymied by the fact of its symbolism, which is ambiguous not only in dreams, but also in twilight-imaginary. It is at this point that our use of dreams leads provides valuable assistance to the depth process that is expressed in dreaming. Progroff P136, 137, 244, 245). Fridsma arguments: Twilight-imaging could also be seen as a form of imaginary conducted guidance or self conducted guidance related to deep meditation. Dreams are also important at level of Extra Sensory Perception by means of clairvoyance related realities, symbolic and revelations produced from out of our inner mind related and directed by our God mind at energetic infinite and collective mind and memory level of the universe in order to produce these revelation kind of images related to oneself or others through the time and dimension barrier within one's own mind, but very often one does not recognize the true nature of this kind of personalized revelation or one reject its meaning and purpose as irrelevant and non-don because one does not understand its meaning, one is afraid for its implications or one thinks it is all an illusion not worthy to investigate on its true meaning. In our modern time most of the human beings in the Western free world are skeptics, that is why it is important to know that science by means of parapsychology investigates the phenomena on the edge of the material and immaterial world. Fridsma is conducting parapsychology and analytic therapeutic research for some years and speaks from out of experience in regards to this subject which is also connected to evolution because of mental mind processing at energetic spiritual level directed towards the General Oer Dimension and the energetic universal memory and consciousness towards energy, matter, time, space and dimension and the evolutionary state of the individual human being in relation to these personalized expressions and feelings of awareness from out of his or her state of consciousness and unconsciousness, end of

note Fridsma.

Chaos and evolution:

It is important to understand the relation of chaos and the universe in order to understand transformational development and evolution related to time, space, matter, energy and dimension. In regards to these causal relations we have to go to the basics of quantum physics related to the cosmos which is determined and related to the General Oer Dimension and thus to God. Gleick writes in regard to chaos: Snowflakes are non-equilibrium phenomena, physicists like to say. They are products of imbalance in the flow of energy from one piece of nature to another. The flow turns a boundary into a tip, the tip into an array of branches, the array into a complex structure never before seen. As scientists have discovered such instability obeying the universal laws of chaos, they have succeeded in applying the same methods to a host of physical and chemical problems, and, inevitably, they suspect that biology is next. In the back of their minds, as they look at computer simulations of dendrite growth, they see algae, cell walls, organisms budding and dividing. From microscopic particles to everyday complexity, many paths seem open. (..) In the abstract reaches of physics scientists probe other issues such as the unsettled question of quantum chaos: Does quantum mechanics admit the chaotic phenomena of classical mechanics? In the study of liquid fluids Libchaber builds his giant liquid-helium box, while Pierre Hohenberg and Günter Ahlers study the odd-shaped travelling waves of convection. In astronomy chaos experts use unexpected gravitational instabilities to explain the origin of meteorites, the seemingly inexplicable catapulting of asteroids from far beyond Mars. Scientists use the physics of dynamical systems to study the human immune system, memory, and pattern recognition, and they simultaneously study evolution, hoping to find universal mechanisms of adaptation. Those who make such models quickly see structures that replicate themselves, compete, and evolve by natural selection. ‘Evolution is chaos with feedback’, Joseph Ford said. The universe is randomness and dissipation, yes. But randomness with direction can produce surprising complexity. And as Lorenz discovered so long ago, dissipation is an agent of order. ‘God plays dice with the universe,’ is Ford’s answer to Einstein’s famous question. ‘But they are loaded dice. And the main objective of physics now is to find out by what rules were they loaded and how can we use them for our own ends’. Such ideas help drive the collective enterprise of science forward. Still, no philosophy, no proof, no experiment ever seems quite enough to sway the individual researchers for whom science must first and always provide a way of working. In some laboratories the traditional ways falter. Normal science goes astray, as Kuhn put it; a piece of equipment fails to meet expectations; ‘the profession can no longer evade anomalies’. For anyone scientist the ideas of chaos

could not prevail until the method of chaos became a necessity. (Gleick, P314, 315). (Fridsma said: 'In the beginning there was chaos. This chaos came fort from out of the General Oer Dimension, produced the cosmic egg that produced the big-bang which gave the birth to the universe. As seen by evolutionary pathways, dimensions and timelines chaos still rules the universe because all is originated to chaos and abstract universal stress which is related to chaos and all chaos is unified by God, the General Oer Dimension by means of evolutionary development and natural experiment related to this developmental process and its relation to particles and particle related structures and anomalies born out of this chaos and thus existing because of this chaos. God not only plays dices but is in fact the absolute and experimental gambler of the universe. End of note Fridsma'.

Religion, Christianity, psychology, transpersonal psychology, pastoral counselling; the finals related to the General Oer Dimension doctrine and evolution:

Religion and especially modern Christianity needs in today's world related to our modern timeline within the 21st century to be focused on the issue of evolution and has to see reality related to God ordered and God independent metaphorical forms of revelation in regards to scientific and technological research and developmental progress in its true perspective. By doing so theology has to adapt this knowledge and translate it within the theological field for theological purposes and research in order to stay in line with science as explained earlier within this dissertation. Many Christians have experienced difficulties with the acceptance of the concept of evolution, in order to help these group of Christians, the church has to help them if they have questions in regard to evolution and the concept of the General Oer Dimension, by means of pastoral counselling or transpersonal psychology by giving straight answers and guidance towards and in accordance with scientifically related metaphysical theological reality which is always in balance with God, Christ and the universe from out of its origin the General Oer Dimension when the pastoral counselling and or transpersonal psychology or counselling session is set in motion from out of open minded truth and understanding. This final paragraph of the Findings chapter is focussed at religion, Christianity, psychology, transpersonal psychology and counselling in order to present information and pastoral counselling methodology which can be used in theological pastoral counselling practise in order to deal with clients who experience problems and difficulties related to natural science, evolution and the neo-theological implications in regards to the concept doctrine of the General Oer Dimension, (Fridsma).

Right now we have to look a bid closer to Christian religion in its present context of diversification. Heineman (freely translated by Fridsma from out of Dutch), writes in regards to unity of religion from out of the inner: When we see the inner, hear, think, speak, and giving sense and value, carefully submitted, than this is only possible when the source of all is stored at pure level (energetic spiritual level, Fridsma). This is the function of religion. It has as major task to keep alive the point of the soul from which al flows, the centre, that what is called her spark or her inner light. This point is the very holeyest of the soul. The holiness, which means the possibility to open itself to what, is sacred separated from the profane, and especial the force of holiness is within us and not outside us. In a material time in which nothing is sacred anymore for the human mass population, it is of importance of determination for the future of mankind to keep this sense of holiness alive. In a time that spiritual darkness rules, and God is apparently far away, there will be expected from us that that this holy force in the middle of the profane of daily life and its labour will not be disappear. And of religion will be demand that they listen to the emergency cry of the in its existence endangered inner-life and that they, during this process, forget all the not essential looks of their dogmatic and ritual differences. The satisfaction of this demand will determinate their future. (This determination inflicts the future of the Christian religion at church-level and above, it could initiate theological innovative thinking and acting, note Fridsma). As seen the future of religion is of central importance for mankind. It is necessary that this call from the inner should be understand at the proper way. Should one interpreted it at individual level, as if every individual should follow its inner-voice, by than it should escalate to further diversion and thus weakness of the religious life. (This process could be seen at general level of the Christian church and community, note Fridsma). If one tries to dismiss this consequence by submitting the serve of the inner to small groups, than the representatives of the Una Sancta shall point at the fact that this accent since the Reformation leads to new sects and churches (denominations, note Fridsma), and with that to diversion; and in our present time such group-formation which is formed out of traditional religions, lead to surrogates. (..) Man is in fact a religious animal. For every believer, right now, there are alternative possibilities of which no one may conclude its exclusive justification. (Heinemann, P238, 239, 240, freely translated from out of Dutch by Fridsma). As seen by Fridsma, the Christian religious movement in our present 21st century had to by unified at Christian level of Christianity but may diverse in its presentation and main religious Catholic and Protestant flows and the Denominational offspring but one need to be operational from out of an open dialogue to each other in order to understand the true meaning of Christianity as a unified community but with an identity of one own. Now we will look critical to the group of theologians in relation to Christian religion. Martin Hollis, edited by Ryan, writes: Most theologians are believers and hold

their own religions to be internally rational. They may take religion to begin with faith and end with mystery but they also hold that every belief which can be made explicit either made rational another belief or is made rational by another belief or both. An unbelieving theologian can take the same line. He can certainly judge that the system is in sum irrational but he may (and I content, must) hold that most individual beliefs are connected rationally. (Fridsma agreed, this is a form of theological presented and expressed free will related to the theologian, end of note Fridsma). In short, he may disagree totally with a believing theologian, but he must also agree with him in most particulars. Otherwise the believer does not understand what he is disagreeing about. Mystery is divine truth to the believer and human nonsense to the unbeliever. But both can agree where it sets in. A mysterious belief is presumably one of which some other (non-mysterious) beliefs supply reasons but which does not in turn supply reasons for other beliefs. This is, at least, as far into the unknown as I can stretch the notion of identifying a ritual belief. Here, however, both theology and my analogy stop: a complete mystery is unintelligible to all. The analogy between the anthropologist and unbelieving theologian may be missed because it is easy simply to credit the theologian with an understanding of the language of the faithful. The theologian, in other words, is his own bilingual. If so, the price of drawing the analogy seems to be the collapse of my thesis, since, (..), an articulate and intelligent bilingual can apparently make the anthropologist a gift of all the natives' ritual beliefs. But this presupposes that the bilingual has already identified the ritual beliefs and can present them in English sentences intelligible to the anthropologist. The conceptual problem, however, remains the same whether it is stated for two man and two languages or for one man and one language. It is that of putting ritual beliefs into a form in which they can be classed as rational without ceasing to be the beliefs in question. This is one task of theology. As proof of the pudding, let me offer as a model piece of anthropology a quotation from the Greek Cardinal Bessarion: 'In the sacrament of the Eucharist there is one thing which is merely a sign, namely, the visible species of bread and wine; and another thing which is the reality signified, namely, the true body and blood of our Lord, which he took from the pure flesh of the blessed virgin. But the body and blood of Christ, while it is a reality pointed to by the sign of the bread and the wine, as we shall shortly show, nevertheless is, itself, the sign of another reality, since it points to the Mystical Body of Christ, and the Unity of the Church in the Holy Ghost. This Mystical Body, however, and this unity do not point beyond themselves to say other reality, but are only towards themselves pointed'. Bessarion is a believing theologian. How is the unbeliever to understand his account, without becoming a convert? He should, I suggest, take it literally and test it for reality, in order to understand it, and then deny that it corresponds to anything, in order to disagree with it. For, if it is taken as simply metaphorical or false or without truth-value or irrational, than it is unintelligible,

and, if it is taken not to make any empirical claims, then there is nothing to disagree with. (Hollis, edited by Ryan: P46, 47). Fridsma completely agreed with Hollis because most non-religious, anti-religious and atheistic people react not intelligent by making their argumentation in regard to true or false theology argumentation because they have a pre-justified and preoccupied mind in regard to religion. Many people have a personalized relation with God. Straub writes in regard to divine partnership: As the inner and outer become more and more unified we feel a profound intimacy with everything that life, and now our service is an offering to life itself. Our ego has been shattered and burned away. We have made room for a force of far greater magnitude. More and more we find that we are disappearing, and a divine presence is taking over. We understand William Blake's words 'I myself do nothing. The Holy Spirit accomplishes all through me'. We are growing in our capacity to surrender to God. Living this beautiful paradox, getting out of the way and doing less, so that a greater presence can flow through us and accomplish more, is an elegant way to care for both soul and society. Our capacity to work in partnership with the divine becomes a direct reflection of a balanced partnership between our inner-life and outer-engagement with the world. As inner and outer continue to unify we find it is second nature to work in harmony with this presence. The higher power is called many things by many people. Bede Griffiths wrote in 'Returning to the centre', 'The ultimate meaning and purpose of life can not be expressed, can not properly be thought. It is present everywhere, in everything yet it always escapes our grasp. (..) We speak of 'God', but this also is only a name for this inexpressible mystery'. (The name of God also known as eloim or Jahwe is sacred and thus not only a name, just as the doctrine of the General Oer Dimension is in regard to God and visa versa, note Fridsma). I have always told my students I care little what they name this infinite mystery, but I care enormously that they cultivate a relationship with it. (As Fridsma told earlier the name of God is sacred, but we may use synonym names for God as long as it is with all respect for God in it true nature of origin and Fridsma agreed that it is important for individuals to get a personalized relation with God and especially with Christ as the presented Son of God, metaphorically seen from out of Christian perspectives, note Fridsma). Some people I have worked with have a devout relationship with their God. Others prefer not to name this presence but they nourish a deep faith through their relationship with the natural world, love of their family, or their work for social justice. No matter we call it, or don't call it, at a certain point in the human journey this divine partner ship becomes a crucial element in caring for the world and our selves. (Fridsma's commentary stays the same but further he agreed with Straub in regard to the divine partnership although there will be the fact of different religious thought and conceptual input, throughput and output levels in regard to true Christian believers, other religious believers and heathen believers because of different God

related concepts which are not the same but have some similarities which can be used in a unification process in regard to the individual and his or hers spiritual growth related to a divine (multi-differential) partnership approach at individual level of existence and of human being, end of note Fridsma). Many of us need to do some healing work with a counsellor or support group in order to find a mature relationship with our God. Often we have to undo our childhood programming, a belief that God is either punishing and authoritarian, or pampering and indulgent. (This is in special a case in Christianity if in a Christian church community preached a member of the clergy about a fearful God who is in anger with humanity instead of a God who could be empathized with love related to true Christianity, this could alter one's Christian perspective if one is perceptive and can not resist or give it a true place within one's life, one could easy be traumatized by such ministers and priests especially at a child life-time, and take the effects with them during the aging process under influence of life with a feeling of fear and or hate, so one need therapy or counselling in order to become once again a spiritual harmonious individual in balance with God from out of truth and understanding in accordance with one's personal faith and bound with God, note Fridsma). As we cultivate a more responsible relationship with our God, we no longer view suffering as God's fault, but rather an inextricable part of the human condition. (That is a true statement, because the true God can not make error. Error is part of circumstances which relates to error at multiple way of causality, and if someone in the name of God takes negative actions, than it is not God but the individual self who is responsible for that action, which is in accordance to the personal free will related to the super ego to fight it out within oneself, notes Fridsma). I have found this inner-work is critical if we are to grow in compassion and serve more skilfully. (Straub, P197, 198). (Fridsma arguments: 'That could be a challenge, because one is aware of one's relationship with one's personalized God. In truth one is in divined communication level emerged with the inner-God related to the universe and it is a positive challenge for a God related professional to guide a individual in his or hers personalized relation with God at individual level of one's natural being and wholeness with the universe at energetic spiritual level, and if one can not help and guide than one had to refer to other professionals who can. We have to understand the fact that all God, Christ and cosmic universe related energetic spirituality is related to the General Oer Dimension and the universal mind related to the God mind from out of the General Oer Dimension.' End of note Fridsma). Transpersonal psychology is an integration of depth-psychology, behavioural psychology, humanistic psychology and spirituality in general and special because of theological integrative concepts; it is the fourth major flow in psychology. Transpersonal counseling and therapy are professional specialist-fields where from connected qualified professionals can help individuals, with their life related problems in who's life spiritual and or

religious belief played a significant role, so these individuals could develop themselves at individual therapeutic level under guidance from field-therapists or field-counselors who will direct their clients to behaviour and inner-mind transformation change and individuation. To be a transpersonal therapist or transpersonal counselor one need to be a trained and qualified professional in the field of transpersonal psychology next to the demands that the professionals need to be open-minded at spiritual-religious level towards clients. The doctrine concept of the General Oer Dimension and its equivalence towards God could at spiritual level also be guided from out of the field of transpersonal psychology and or related transpersonal counseling as understood, end of note Fridsma. Shepherd, writes in regard to transpersonal psychology: Most psychologies and psychotherapies are interested just in the personality. It is only in recent years that a variety known as 'transpersonal psychology' has emerged, which combines, or perhaps re-integrates, psychology and the personality, with theology and the soul - two disciplines and two concepts that have been firmly separated in our materialistic Western world, but which used to go hand in hand. (Three of the field-oriented leading man related to transpersonal psychology and its development are for example: Charles Tart, Stanislav Grof and Ken Wilber, note Fridsma). For instance in early Christianity there was a collection of books by different authors under the general name of Philokalia, describing the psychology of mystical enlightenment, and this knowledge was the basis of Gnosis, itself the source of many of Gurdjieff's ideas. (Freud himself actually wrote about the psyche in terms of the 'soul', but his German was misguidedly translated into medical 'scientific' terms for the Anglo-American audience). In psycho-synthesis, which Assagioli developed in the 1930s, it is said that a person has a personality and is a soul. However, personalities in the world are obvious to us all; souls are only present for those with eyes to see. Assagioli's view of synthesis is of becoming more and more aware of soul, not only in oneself but also in others. His view, and the view of most spiritual disciplines, is that soul is basic and enduring, and that personality, though necessary for being in the world, is relatively superficial and changeable. The soul is the context, the home, the 'unmoved mover', the uncreated source of life; the personality is full of content, learned responses, and is dynamic. The soul may in many people never be recognized in any explicit way, and the nature of this barrier and how to remove it, to become 'enlightened or to 'awaken', is the area which we are examining here, and ultimately resolving on The Insight Project. In the eighteenth and nineteenth centuries, before Freud, and with the values of the Enlightenment and the idea of progress, it was assumed that the human being was becoming more and more rational and fully civilized. It was this assumption that Freud questioned, with his ability to discern the unconscious processes in people. He saw the significance of dreams as a communication of the unconscious to the conscious; slips of the

tongue, mistakes, non-emotion, a-berated behaviour and illnesses manifested in ordinary living began to be acknowledged as effects of processes going on beyond our consciousness. (The dream theory of Freud was at later time more perfected by Jung who introduced the collective consciousness and the archetypes which played important roles in relation to dreams, dream-contents analyses and interpretation in which process symbols played a major role connected to the individual and the process of Analytic Therapy focused on individuation, note Fridsma). Many hitherto unexplained phenomena came to be seen as symptoms of the conflict between the strong 'libido' (sexual) forces of the 'id' (the drive or life force of the core Self) and the 'super-ego' (the acquired conscience), as perceived by the 'ego' (that part of the id that detaches early in development to form an independent personality - the 'face to the world'). There are five main parts of our total psyche: Higher consciousness - that which is aware of being aware; Normal consciousness - awareness in the everyday world -being, perceiving, relating; and of the inner world - of thoughts, concepts, attitudes, decisions, images, memories emotions, sensations and feelings. And the domains which lie below normal consciousness: the Pre-conscious - an interface of the conscious mind which, when it is evoked by interest and emotional commitment, goes searching for relevant data in the sub-conscious; the Sub-conscious – contains the powerful drives of love and fear, and the programs by which motives are decided and actions are carried out; and the Unconscious - the core Self which contains a record of everything one has felt and sensed since conception and of the evolutionary genetic-line before that. It also consists of genetic programming, which empowers the deepest drives for survival, attachment and expression common to mankind, which transmits the energy of emotions, which controls the stream of libido energies and the efforts involved in moving and perceiving with the physical body. Higher consciousness is the essential self, the Higher Self. It is our personal centre of awareness, which is developed through self-knowledge. The Higher Self is the 'awareness of awareness' of which the mental (ego) 'I' is a pale reflection. There has been an acknowledgement throughout human history that a higher awareness beyond the normal conscious experience, is possible for the individual, recognized through dreams, religious and psychic experience, insights and creativity of every kind. It is usually frustratingly brief and infrequent but it is clear that with appropriate efforts and study, people can change and grow in awareness, whereby the field of consciousness becomes more and more observed by the Higher Self who is no longer asleep; then behaviour is no longer determined only by conditioning. The Being is aware of the difference between his own motivation and that which is learned, acquired or installed in him, genetically or by conditioning; he knows what he is doing as he does it. The energy and attention tied up in the knots of unconsciousness becomes conscious and freely available, as truth is validated and the false discarded. This second

aspect of the psyche, Normal consciousness, is our everyday reality, internally and externally - the incessant flow of sensations, images, thoughts, feelings, desires and impulses which we can observe, analyze and judge. The less aware a person is, the smaller this field of awareness will be and the more automatic his functioning. The majority of people drifts on the surface of this 'mind stream' and identify themselves with its successive waves, with the changing contents of their consciousness. So consciousness is often unreflective, not consciously noticed, determined by the many personal and social forces which have formed us, the cultural programming that moulds us into a 'consensus trance' of automatic, robotized behaviour. In this hypnotized, half-asleep state, possessed by the conditioning of our background, we seem almost entirely the product of our genetic heritage, our personal environment and the society we live in - in the grip of forces stronger than ourselves and which we don't understand, be they biological, psychological or social. The conscious mind contains all that one knows that is readily accessible. This information is well organized and interconnected on a logical basis. The characteristics of this 'analytical' mind are invaluable for learning, putting things in order and testing ideas. On the other hand the conscious mind tends to be inhibited by the very quality that makes it so powerfully useful: it seeks to be right. This part of the personality, the subject of cognitive and behavioural psychology, could easily, without reflection, be regarded as the whole, but the development of depth-psychology and the rediscovery of transpersonal psychology in this century had made it clear that this level of consciousness is only a part of the whole. The third part, the Pre-conscious, is the ante-room of consciousness, where our various experiences are assimilated; our mental and imaginative activities are elaborated and developed in a sort of psychological gestation and interaction, before their birth into the light of consciousness. If consciousness is likened to a spotlight, the pre-conscious is everything within its range, but not illuminated at this moment. It is real to the person and accessible. It includes material from the sub-conscious that has been re-stimulated (made active due to a similarity or relevance of present circumstances or thoughts). The pre-conscious mind is like a problem-oriented and independent file-clerk. It looks over the shoulder of the conscious mind: when a problem is being considered, it conducts a search into the sub-conscious mind for clues that it considers relevant. Its criteria for relevance do not always seem logical to the conscious mind, and therefore the 'file-clerk' learns to censor certain kinds of information from the subconscious, preventing them from rising higher into full consciousness. This 'censor' is below consciousness; consequently you cannot open-up your mind to the subconscious simply by resolving not to block its signals; the defenses have first to be recognized, the reasons for them discovered and the pre-conscious censor reprogrammed, before this is possible. This requires a procedure of concentrated introspection. Interest, emotional commitment and the

desire to solve a problem, caused the preconscious to work with the contents of the sub-conscious (and also through the subconscious to the unconscious) and the results eventually filter back into consciousness, if they are not censored. Intuition is an early recognition, below the conscious level, that one is on the right track - this causes a felt signal or increase of arousal which causes the conscious mind to pay attention to its periphery of consciousness, to dig a little and pull out the information. Because of the energy of this signal, it may also be registered on biofeedback devices such as a held pendulum or skin resistance galvanometer, which can be used to help the person recognize his intuition. The Sub-conscious is that part of his mind a person is unaware of, or which is out of his control, what Jung called the Shadow. The subconscious functions include vital background psychological activities such as the integration of new data and reprogramming where necessary - a function which dreaming reflects - and the coordinates the carrying out of set patterns of behaviour which can be safely left 'on automatic' by the conscious mind, freeing it to concentrate on the task in hand. The sub-conscious contains all of the emotional and cognitive experience of a lifetime, whether pleasurable, ordinary or traumatic. Its contents are drawn upon by the pre-conscious when they seem relevant. It is a reservoir of information so vast and rich that it seems quite incredible to the conscious mind. Its contents are nevertheless consciously reachable by methods of psychological analysis (especially with the aid of biofeedback devices) which serves to resolve the defensive censorship of the preconscious. The 'Shadow' aspect of the sub-conscious mind includes the roots of phobias, obsessions, compulsions and delusions and many complexes charged with intense emotion. (Brief Fridsma related commentary: The shadow is an individual related inner-present major Jungian archetype related to the collective sub-conscious and unconscious levels of mind and memory connected by the individual. The shadow, who can at symbolic level actually interfere and dominate an individuals actual life, revealed itself to the individual at subconscious level by means of personalized dreams which analyses and interpretation is important for both the client and the professional in relation to the therapeutic or counseling process, note Fridsma). Shepherd continuous: These are developed in response to circumstances in the past and used in present time when re-stimulated by a similarity of circumstances; this occurs without conscious control, irrationally and without inspection - a 'reactive' mental process. Memory of the original, often dramatic circumstance and the accompanying fears and decisions is normally repressed, as it is uncomfortable and too painful to reexamine. The Unconscious contains the fundamental survival drives and primitive urges (including genetic and race memories) that empower the functioning of the mind as a whole. It contains the entire kin-aesthetic recordings of the body (all of its feelings, sensations and pains) and is integrally linked with the body (which it co-ordinates and controls) -

it is the ‘body-mind’. It also contains the deepest level of self: the fundamental (primal) experiences, imprints and decisions of this lifetime, from the womb onwards. These only normally surface consciously in symbolic form, in the context of dreams and behaviour patterns recognized in retrospect. The deepest forms of psycho-analytic work aim to uncover their content to the light of consciousness. Jung’s work on dreams and mythological symbolic was instrumental in opening up the incredible world of the unconscious, and the existence of ‘archetypes’ - ways of being that are inherently programmed in the unconscious, making up the substance of the core Self - all the aspects of living that the individual works throughout his life to ‘actualize,’ or bring into existence at their fullest potential. His work also exposed the transpersonal dimension which lays beyond the racial stereotypes, but also the necessity of working through the primal and archetypal material, to differentiate and individuate the Higher Self - the spiritual, non-genetic, meta-self. Both the primary-trauma of the unconscious and the secondary-trauma of the subconscious are connected with the ‘body-mind’, whereby defensive ‘armor’ in the form of chronic muscular tension, holds the bodily stress-reaction of ‘fight or flight’, continually in place. This occurs when an experience becomes too painful to view or is too uncomfortably repeated and then awareness of it is repressed - thoughts, emotions and bodily tensions. Unviewed, it then festers and persists. Though the tension may once have been appropriate, it is now a hindrance, and its perpetual nature holds the original trauma in re-stimulation (though the feeling or awareness of it may be repressed). And though the repressed cognitive and emotional reactions may have been rational in the past circumstance (in the effort to survive or overcome), if they are reactively dramatized in the present situation, and if they are not accompanied by a fresh appraisal of the current reality, they are the underlying cause of irrational or a-berated behaviour, negative emotion and illness, and therefore have been a primary target of psychotherapy. Because the body-mind functions inter-actively, work in Transpersonal Psychology may sometimes require a range of techniques to handle the problems. Physical symptoms (high blood pressure, ulcers, lack of energy, etc.) arise from stress, muscular tension, re-stimulated trauma, over-work, anxiety about social competence, threat or insecurity at work, rigid attitudes of perfectionism and fears of failure -based on low self-esteem, due to not having been ‘good enough’ for parents and other dominant figures. Such neurotic dependencies on others conflict with the drive for independency and self-fulfillment. Psychotherapeutic massage may be prescribed, to develop awareness of faulty attitudes and repressed feelings, and to help relax and de-traumatize the body. (Shepherd, P10, 11, 12, 13, 14). (Transpersonal Therapy or transpersonal counselling is also effective at level of direct spiritual and or religious spiritual-theological problems which inflicts at direct and or indirect level one’s personal life, wellbeing and personal functioning.

Transpersonal therapy can be of help by synchronisation of the problems by means of depth-analyses at conscious and subconscious level of mind related to individuation processing of the individual and his or hers spiritual belief in general and or in special. Transpersonal psychology and counselling can also be used for spiritual problems related to the General Oer Dimension and evolution related to metaphysical theological understanding and integration, special note Fridsma). Transpersonal psychology as major field of psyche and life related problems, in regard to the spiritual sense and or spiritual religious context of the client; is more or less spiritual and religion neutral for potential clients of all religious origin, or clients with individual self proclaimed religious beliefs and or group related spiritual oriented clients, who seek professional help by field-related therapists or counsellors. A more church and religious minister related approach of client centred help related to life and religious problems in general and special, will be the approach of pastoral counselling related to pastoral care. Clinebell writes in behalf of this specialist form of pastoral counselling approach: Explicit theological problems, problems of doctrine, doubt, creedal confusion, the nature of prayer, and so fort, are the primary motivating force for only a small minority of those seeking pastoral help. When a minister does encounter such problems, he spontaneously draws on his theological training, tradition, and personal convictions. In doing so he should utilize the basic methods of sound pastoral counselling (..) and educative counselling in particular (..). In functioning as pastoral theologian he combines counselling skills with theological insights. The counsellor-theologian serves a valuable functioning, that of helping people fathom and appropriate their traditions' wisdom about life's meaning. He assists them in filling traditional symbols with personal meaning. As a theological counsellor his function is to help remove the blocks which inhibit a person's growth toward a more mature (i.e. harmony with reality) faith and more need-satisfying relationship with God. When explicit theological issues are persisting problems in counselling, the minister should be aware that they may be surface manifestations of deeper psychological problems. It is usually appropriate to deal with theological problems as problems in their own right, but to be alert to other problems which may lurk in the shadows. (..) (Fridsma makes an important problem-complex related statement by saying: Personalized problem complexes are not only of religious nature, the pastoral counsellor need to make a total problem inventory and after that he need after structural problem analyses setting a strategy in relation to problem priorities and execution-planning in order to handle the situation and stay clear within the counselling process as pastoral counsellor with respect for the integrity, beliefs, emotions and feelings of the client, special note Fridsma). The goal of existential-religious dimension of pastoral counselling is to help people grow in the vitality of their spiritual lives. This growth occurs as they learn to relate to God, other persons, and their own inwardness in ways that help

to satisfy four basic spiritual needs which all man have, whether or not they are aware of them:

(1) The need for a meaningful philosophy of life and a challenging object of self-investment.
(2) The need for a sense of the numinous and transcendent.
(3) The need for a deep experience of trustful relatedness to God, other people and nature.
(4) The need to fulfil the image of God within oneself by developing one's truest humanity through creativity, awareness and inward freedom.

These needs are not spiritual in some churchy sense. Rather they are fundamental human needs which can be satisfied only if one interacts with the vertical dimension, the dimension of meaning and of God, as Dietrich Bonhoeffer put it so well: 'To be a Christian does not mean to be religious in a particular way, to cultivate some particular form of asceticism (..) to be a man'. A minister's theological training should equip him to be a facilitator of spiritual growth. This is a unique and indispensable contribution in counselling. His knowledge of man's fundamental religious needs and the ability to help persons learn how to satisfy them are his crucial assets in counselling with reference to this dimension of human problems. (..) When a parishioner talks in counselling about aging and death, his relationship with God (or lack of it), the meanings by which he lives (or his vacuous meaninglessness), his when-the-chips-are-down theology, his ultimate concerns, it is probable that he is asking for help with the existential dimension of his problems. Often the cry for existential help is less obvious, perhaps disguised as a dull purposelessness or empty longing. It is the clergyman's responsibility to lead people toward an awareness of the existential dimension in their dilemmas. In a sense the pastor's counselling had has two aspects, the immediate problem in living and the ground of all one's problems. If a minister only helps a person handles his immediate problems more adequately, he has done but half his job, even though an important half. The other half is to help him release his humanity and to stimulate his growth on the vertical plane of his life. (Fridsma plead for an integrative problem approach related to the complex of personal problem levels of the client in religious and non-religious sense, end of note Fridsma). Bugental describes the two aspects in existentialist terms: 'In simplest terms, the main undertaking of psychotherapy is that of aiding the patient in his efforts (a) to discard the distortions of awareness which arose to forestall existential anxiety, and (b) to accept the responsibilities and opportunities of authentic being in the world. The central concern in both phases is with authenticity'. The pastoral counsellor can encourage the person to move into the existential dimension by raising questions such as these: Does your personal religion seem to be related to this problem, as you see it? How do you see this decision, in the light of what is

important, in the long run, of your life? (Do you feel or think that you are in conflict with yourself because of your faith? Do you think that you are in conflict with God, science and evolution so that you can't think straight anymore?; note Fridsma). Questions of this type should be asked only within a strong counselling relationship, after the person has struggled with other aspects of his problem, (or problems related to a complex of problems, note Fridsma). So timed such a question may open counselling doors for exploration of blocks to a more vital religious life and more creative awareness in relationships. It may expose guilt feelings and immature religious feelings which are barriers to inner freedom and creativity. When a person lacks awareness of any significant meanings, the questions may have to be more confrontational. (Fridsma arguments: 'A minister may also ask indirect questions in order to translate the mean problem and after that break open the mentioned mean problem by means of direct confrontation and related questions in order to gain knowledge for the actual help-process from out of pastoral counselling initiated while being empathic to the client and working to a trustworthy counselling relationship of confidentiality', note Fridsma). (..) The pastoral counsellor should not be timid about questions of human destiny. (This are basically life-related-questions which are important in both, religious and down-to-Earth related sense of human being of the individual in his or hers existence and environment, note Fridsma). This is his area of great concern. He should help people ask and seek meaningful answers to the big questions: What does my life mean? Why am I here? What is my relation to the all? (Who am I? What is the meaning of the universe? What is the meaning of evolution? How can I connect to God? How can I connect to Christ? And so on, note Fridsma). As a hospital patient put it: 'As long as nobody asks the big questions, you can ignore them and let them be. But once they are asked you can not put them down again until you have the answer'. The big questions are always present in a person's mind, often out of conscious awareness. If a person can bring them into awareness and deal with them, he is provided with an opportunity to confront his existential anxiety and to incorporate it into its self-awareness. The counsellor may, for example, use a Frankl approach, asking a person to look his life in terms of how he would feel if he where at the end looking backwards at the way he is now living. (Victor Frankl, psychiatrist, survivor of the holocaust concentration-camps in the Second World War of the 40s in the 20th century, note Fridsma). Searching questions such as: Are the urgent things crowding out the important things in your life? (Do you find life meaningful for yourself? Do you understand the General Oer Dimension doctrine related to time, space, energy, matter and dimension? Note Fridsma), may be used to make one aware of his problem of inverted values. (..) Robert A. Raines holds that offering adults an opportunity to acquire a basic knowledge of the Bible and to work out a more mature faith is crucially important in itself and the best way to attract a sizable number of adults into small groups.

The groups offer a way of reaching people deeply and quickly and of training a hard core of committed and growing disciples who will serve as leaven within a local church. (..) A depth Bible study approach, (..) offers an ideal format for group existential counselling in a church. The focus on biblical material has values in addition to:

(1) It takes the group directly to wrestling with theological-existential issues on a level of personal needs, doubts, fears and conflicts.

(2) It is less anxiety arousing, for the leader and group-members than content-less group counselling approaches which focus directly on the members problems.

(3) The combining of an objective and subjective focus helps keep a group from bogging down in fruitless psychologizing, as sometimes happens in counselling groups without a trained therapist.

(4) The life insights of the Bible can be used as an entrée, stimulus, and guide to deeper exploration of the inner problems of members. As Hiltner points out, religion is a channel of access which the pastor has as personality. Spiritual and emotional problems are always intertwined. Both will be encountered no matter with which one begins.

(5) Depth Bible study can be led safely by persons with no formal training in group-counselling, including laymen who have learned how to lead by participating in previous groups. The more training in group-methods a person has, the more opportunities he will discover for group-counselling within this context.

(..) Because spiritual growth is the ultimate aim of his counselling, a minister should use theological words, biblical allusions, and the religious resources of prayer, scripture and sacraments with great care. (Abuse of ministerial power and religious-theology instruments related to pastoral counselling and or religion in general can cause severe damage to counselling-clients, note Fridsma). Such symbols and practices mean many things to many people. For some they carry heavy emotional freight. Here are some ground-rules for reducing the danger of blocking spiritual growth by the misuse of these instruments in counselling:

(1) Use religious symbols and instruments sparingly and only after one is aware of the counselee's needs and internal frame of reference, particularly with respect to religion. Otherwise one is likely to pray or read the Bible in an irrelevant or harmful way.

(2) After praying or reading scripture, give the person an opportunity to discuss his feelings regarding the experience. The pastor may say: What was going to your mind when I was reading?

(3) Use these instruments in ways that do not diminish a dependent person's sense of responsibility. Avoid praying in ways that create magical expectations or block the catharsis of negative feelings by arousing guilt about them.

(4) Catch up the person's feelings, including his angry, bitter, or resentful feelings, in prayer, indicating that God accepts these human feelings.

(5) Use religious instruments more extensively in supportive, crises, confrontational, and existential counselling, and less in depth and insight counselling. (Accept when it is necessary to go in a depth problem research if the pastoral counsellor has the therapeutic tools and training in order to handle and participate from out of this perspective in relation to the client, note Fridsma). Be aware that religious practices usually strengthen the authority image of the minister by activating the counselee's Child, (Berne).

(6) Never use prayer as a tool, unless the minister honestly feels prayerful, he will confuse the counselee by his act.

(7) Use religious practices to deepen a relationship, never as a substitute for relating.

(8) Never feel that one has to pray. God is continually active in all therapeutic relationships, whether or not formal religious practices are used.

(These basic rules need to be adapted by religious ministers conducting pastoral counselling sessions in order to be qualitative active within the counselling process with the counselee, note Fridsma). The appropriate use of religious instrumentalities can stimulate and facilitate creative struggle with existential problems in counselling, it can help open a person to the power of the spiritual universe which is available to him. At the close of a counselling relationship a prayer of thanksgiving may be a fitting way to express gratitude for the new life that has come into one's inner-world. For some people it is helpful to see hat the issues at the heart of counselling-alienation, guilt, anxiety, the search for wholeness, reconciliation, and rebirth, are essentially theological issues. In some cases it may be useful to formulate the ultimate goal of counselling in theological language, rebirth trough reconciliation with oneself, others and God. Skill-fully employed theological language sometimes can catch the feel of ineffable experiences which occur again and again in counselling. When a minister counsels in existential problems, his living theology, the way he handles his own existential anxiety, will influence the outcome more than his head-level theology. (..) The clergyman-counsellor's effectiveness will be increased if he immerses himself in the existentialist perspective in psychotherapy. (Fridsma recommends also transpersonal psychology and transactional analyses study, note Fridsma). Its emphases on values, awareness, creativity, freedom (choice and responsibility), authenticity, existential anxiety (and also existential guilt and joy), being, actualization, encounter, confirmation, dialogue, and meaning are all consistent with a religious few of human beings. (Clinebell, P244, 245, 250, 251, 254, 255, 256, 258, 259, 261, 262, 263). As seen pastoral counselling can be of usage in individual and in group related counselling sessions. During counselling sessions

at cognitive or behavioural level directed to client related changes it can be necessary to use self-help assignments in relation to the client in order to stimulate learning-processes, self-awareness, and self-improvement etcetera. Burns writes in regard to self-help assignments: These assignments related to cognitive and behavioural therapy can take many forms, including: taking a mood-test; bringing a cassette tape to the session and listening to the tape of the session at home (the counselling or therapy session tape is recorded by the counsellor or therapist during the session and given to the client for personal practise and study, note Fridsma); keeping a journal of negative thoughts (this is a therapeutic thought related day-journal task towards the client, note Fridsma); bibliotherapy: reading articles or book-chapters that may be relevant to one's problems; practicing self-expression skills or listing skills with friends and family members (therapeutic client related practising interaction task, note Fridsma); scheduling more productive and satisfying activities; confronting a feared situation or a phobia trough gradual exposure or flooding; doing an experiment or conducting a survey to test the validity of a dysfunctional attitude; etcetera (Burns, P544). (These self-help assignments are given by therapists or counsellors to clients to accomplish and the results of these therapeutic or counselling tasks will be analysed and spoken at the next therapeutic or counselling session with the client as part of the session. In relation to pastoral counselling there can, for example, also be given an assignment to the client in order to study parts of the Bible, or to meditate in order to find inner peace by focussing on the God or Christ consciousness in relation to given orientation assignments by the counsellor or therapist, and keep journal of the implicit ordered journal task sessions, end of note Fridsma).

People are often confronted with paradoxes during their lifetime. Johnson writes in regard to paradox in general: Contradiction can grid your contentment to bits. The problem is our inability to see a hidden unity. Reality by nature is a paradox. Paradox is the healing balm that we need so badly, for it embraces all reality. Religious experience is typically expressed as paradox, which allows room for grace and mystery. In paradox, the seeming opposition of two things is seen as complementary. You must allow both sides. Activity has meaning only in relation to rest. It is good to win, and it is also good to lose. (Johnson, P101). As seen we have to deal with paradoxes in order to solve problems if a paradox leads to problems. In order to gain the benefits of a paradox we have to see its positive aspect. If we can't see its positive aspects we have to bend the old situation related to an existing negative paradox into a new situation in order to break the status quo of the negative outcome of the paradox. We have to turn negativity into positively, bad into good and so on. But as seen paradoxes do not always have to be negative. Theology, seen in a dynamic sense could as seen within this Findings

chapter embrace natural science in a dynamic way and visa versa. So evolution could also be an integrated aspect of truth within metaphysical theology as explained just as that metaphysical theology could be an integrated aspect of evolution. It is all a method and way of thinking of how we deal with reality and how we deal with existing paradoxes. The ultimate reality is the absolute reality of the General Oer Dimension doctrine in which God is an integrated synonym of infinite ultimate power and origin of evolutionary transformation processes through time, space and dimension as basically explained, note Fridsma.

The bibles Old Testament and New Testament are God and thus General Oer Dimesion related symbolics, myths and events related to GOD and mankind, related to planet Earth and the Universe as seen from out of metaphysical theological point of few and related to evolution and science which could be seen and proclaimed as a form of GOD related revelation in regard to mankind and the human species in order to understand nature, God, the General Oer Dimension and the Universal Cosmos. The Christian bible is there for the benefits for mankind in order to understand its symbolical purpose and religious devotion towards God and Christ. The bible is a God related and devoted book of religious nature, (note Fridsma).

We can finally conclude in relation to GOD and the phenomena of the General Oer Dimension, that GOD and the General Oer Dimension are one and the same unity phenomena which is the origin of the universe and its evolutionary power related to time and dimension, related to matter and anti matter, related to energy and related to the cosmic universal power force. GOD and the General Oer Dimension are synonyms and dominate and determine the faith of evolution and the faith of the universe and because of this relation, the faith of mankind related to the universe and the General Oer Dimension (note Fridsma).

As mentioned within the introduction chapter: We have to notice and acknowledge that all that was, all that is and that all that what will become is a act of evolution and evolution related transformation which all is related to God and thus related to the General Oer Dimension.

Chapter 4: Discussion:

The thesis of the General Oer Dimension or G.O.D. presented as a eternal infinite natural force field of a infinite multiple dimension from which by means of the Big Bang development, time, space, matter, anti matter and cosmic dimensions originates could also be projected as God in a metaphoric form, this is presented

by Fridsma as a absolute power force which had set evolutionary transformation in motion since the Big Bang at universal cosmic scale with a evolutionary time line from the past till the present and to the future directed timelines, in which also life originates and developed under the evolutionary circumstances. This generated General Oer Dimension power force possessed a infinite and collective universal mind and memory at energetic multidimensional level from within. The book of creation Genesis 1 and 2 of the Biblical Old Testament canon is by Fridsma from out of its original context metaphysically, theologically and scientifically from out of Fridsma's thesis of the General Oer Dimension primary directed and linked to the evolution of the cosmos in general. But also evolutionary to planet Earth, life and the symbolic origin of mankind by means of male and female humanoid evolution in time, which evolved in to the present dominant life form seen as the species of Homo sapiens in special in which G.O.D. which is the equivalent of God, is presented as the central power force of origin from within the individual person to set the evolutionary energetic transformation processes in motion at individual level of mind related to the universal mind of the cosmos. As seen mankind on Earth originates from the General Oer Dimension or God so that mankind is evolutionary transformed from out of quantum related building stone's of atoms who transforms to molecules etcetera by means of known and unknown natural laws under evolutionary conditions in time space and dimensions since the beginning of the space time continuum after the Big Bang. So one can conclude that mankind is evolutionary evolved from out of stardust during the evolutionary period which is linked to Earth, life and the humanoid species directed to Homo sapiens. A process which for a part of the time line took place on Earth where life evolved within a time frame of hundreds of millions of years till the present and in which time line Homo sapiens as dominant Earth related conscious and spiritual species recently has developed seen from out of this absolute time scale.

My first metaphysical theological key question is: do you think that scientific and theological thinking and conclusions can correlate in to synchronically scientific theological natural science in relation to the book of creation, Genesis 1 and 2 of the Old Testament as Fridsma did from out of his these and conceptual statements related to his General Oer Dimension or G.O.D. and equivalent God concept presentation in relation to the evolutionary development since the origin of the universal cosmos?
So yes why and motivate your answer, and so no why and give a motivation of your explanation in relation to this essential key question of theological importance.

My second key question for the discussion is: how do you think about God, evolution and mankind and what do you think about the General Oer Dimension doctrine presented by Fridsma in this metaphysical theological related article? Will you please motivate your answer or answers ad sub-question level.

Mankind is evolutionary transformed from out of stardust and every individual originates from out of God and thus from out of the concept of the General Oer Dimension.

Every individual conscious and spiritual human being has the energetic communicative power at infinite and collective mind level to communicate directly with God at personalized level and from out of the spiritual God power and God mind from within oneself from out of the evolutionary state of development in relation to evolutionary energetic particle development from out of the General Oer Dimension, G.O.D. and its collective and infinite memory and mind, so every conscious and spiritual developed individual person or life form in the universe or here down on Earth can communicate with God from out of meditation and prayer after purifying oneself at spiritual God directed level as preparation procedure for God directed communication at personal level from out of oneself in relation to one's personal symbolic view and connective pathway to God at collective and infinite level related to the God power from out of oneself.

My third set of key questions in relation to the discussion are: 1, what do you think of the process of individualized and personated God communication directed from out of oneself in relation to the spiritual God mind from within? Explain your answer. 2, do you see the process of God directed communication positively or negatively? Motivate your answer. 3, do you think that theological metaphysical evolutionary thinking and God individualized communication at individual level of the individual human being is of benefit for the individual and for mankind? So yes why or so no why, please motivate your answer and explain your answer.

Genesis 3 book of the fall from paradise set mankind symbolically and metaphysically theological interpreted free although mankind has to struggle for survival as human species within the universe and down to Earth.

My third in line key questions to complete the discussion related to Genesis 1, 2 and 3 are in sub-questions 1 and 2 related to Genesis 3 and in sub-question 3 to Genesis 1, 2 and 3 in general and its metaphysical theological implications for you at personal level of metaphysical and theological sense and thinking:

1) Do you think that the symbolically fall from paradise was important for mankind? Please motivate your answer.

2) What are the implications of the fall from paradise in theological and metaphysical sense for people in today's world on Earth? Please motivate your answer.

3) What are the basic lessons you can determine in theological and in metaphysically sense from out of Fridsma's dissertation:
'Neo-Theological Reflections: True beliefs in relation to God, the General Oer Dimension doctrine, Genesis 1, 2 and 3 revealed from out of metaphysical meaning, the New Testament and the liberation of mankind.'"? Please explain and motivate your answer.

My final key question in regard to the 14 theses questions I have formulated is: How do you think of each of the 14 theses related questions as formulated by Fridsma? (Please motivate your answer at each these related question).

1-Is there a General Oer Dimension as pre-Big Bang dimension and undefined infinite energetic multiple dynamical power-source and status which is the actual origin of the cosmic egg that causes the actual Big Bang and the birth of the universe?
2-Are the General Oer Dimension and God one and the same and thus synonym to each other as an infinite undefined multiple dynamical power source and absolute origin of all that is and all that will become in present and future time?
3-Are Genesis 1 and 2 the metaphorical symbolical blueprints for the universe and Earth related evolution from out of the origin of the General Oer Dimension seen as God?
4-Will Genesis 3 set man metaphorically seen free to explore life and gain knowledge in a struggle to survive for better and for worse?
5-Is evolution important to God in a metaphorically, spiritual energetically and in a material sense?
6-Are human species evolved from out of the General Oer Dimension during a developmental process of billions of years?
7-Does the human being as conscious individual life form possess a evolutionary energetic determined spiritual connection to the origin of the universe and thus of God?
8-What is the true nature of origin of the Christian Kingdom of Heaven?
9-Is Christianity of benefit for mankind in general and the Christian community in special?
10-What is the true nature of revelation?

11-Can pastoral counselling, sacramental services and theological care help people in their struggle to survive life related problems at individual level of existence and human being, and need these services be conducted by members of the clergy?
12-Is the human individual as dominant Earth related life form responsible for his or hers own personal actions, action related causality and fate?
13-Can the human individual be a Christian at individual level of human being without a direct connection to the Christian church?
14-Is the General Oer Dimension doctrine a universal metaphysical truth of natural scientific and theological understanding?

Chapter 5: Summary:

Abstract -Genesis 1 and 2 book of creation of the Bible's Old Testament written thousands of years ago in its original form represents the symbolic and metaphoric God bounded version of creation of heaven, Earth, life and mankind etcetera which Fridsma had transformed and translated from out of the General Oer Dimension doctrine as a G.O.D. related version of evolution from out of the General Oer Dimension, G.O.D. related to the universal cosmos from out of the Big Bang development, the origin of time, space, matter, anti matter, energy and dimensions and the evolutionary transformation processes since that moment at the dawn of the universe which lead us to the universe, Earth, Earth bounded life and Homo sapiens as dominant Earth related life form in the present. Genesis 1 and 2 in its original form present us the theological vision of Jewish theological religious Theologians when written in time seen from out of their ontological and metaphoric vision related to God, the universe, Earth, Earth bound life and the origin and dawn of man. Fridsma transforms this metaphoric ontological vision in line with present general scientific and metaphysical knowledge theologically linked to his own vision and General Oer Dimension thesis and doctrine in relation to God which is presented as an equal synonym for the General Oer Dimension or G.O.D. generated as a absolute anomaly entity and power.

Because of the relation between conscious spiritual human beings and other conscious spiritual life forms at evolutionary determined level and linked to the General Oer Dimension and the energetic G.O.D. bounded infinite and collective mind and memory can directly from out of the God directed conscious spiritual life forms and human beings at individual level communicated with God from out of the energetic God power particles from within oneself which connects the inner God mind with the universal God mind and memory and the universal collective memory and mind which are all related to the G.O.D. One could communicate after a personal purification procedure by means of God guided and directed

meditation and or prayer. During this communication one could see God as one's own spiritual symbolic awareness from out of one's personal God mind at individual God level. This is the result of the fact that mankind and other conscious spiritual life forms throughout the universe originated through evolutionary path ways and transformation processes from out of the General Oer Dimension, G.O.D. Genesis 3 the fall from paradise complete the basic quest of conscious and unconscious spiritual human beings because it set mankind free to finds its own way within the universe and down on Earth which is a symbolic significant statement in relation to individual freedom, free will and personal development without losing the connection with the General Oer Dimension, G.O.D. at energetic spiritual level of God sense and awareness at individual level of the individual human being from within oneself and in relation to one's existence within the universe and on Earth.

Fridsma had formulated 14 Neo-Theological questions to answer in relation to the 14 theses he had formulated within the introduction chapter.

Recapitulated; Fridsma's formulated 14 Neo-Theological questions are:

1-Is there a General Oer Dimension as pre-Big Bang dimension and undefined infinite energetic multiple dynamical power-source and status which is the actual origin of the cosmic egg that causes the actual Big Bang and the birth of the universe?
2-Are the General Oer Dimension and God one and the same and thus synonym to each other as an infinite undefined multiple dynamical power source and absolute origin of all that is and all that will become in present and future time?
3-Are Genesis 1 and 2 the metaphorical symbolical blueprints for the universe and Earth related evolution from out of the origin of the General Oer Dimension seen as God?
4-Will Genesis 3 set man metaphorically seen free to explore life and gain knowledge in a struggle to survive for better and for worse?
5-Is evolution important to God in a metaphorically, spiritual energetically and in a material sense?
6-Are human species evolved from out of the General Oer Dimension during a developmental process of billions of years?
7-Does the human being as conscious individual life form possess a evolutionary energetic determined spiritual connection to the origin of the universe and thus of God?
8-What is the true nature of origin of the Christian Kingdom of Heaven?
9-Is Christianity of benefit for mankind in general and the Christian community in special?

10-What is the true nature of revelation?
11-Can pastoral counselling, sacramental services and theological care help people in their struggle to survive life related problems at individual level of existence and human being, and need these services be conducted by members of the clergy?
12-Is the human individual as dominant Earth related life form responsible for his or hers own personal actions, action related causality and fate?
13-Can the human individual be a Christian at individual level of human being without a direct connection to the Christian church?
14-Is the General Oer Dimension doctrine a universal metaphysical truth of natural scientific and theological understanding?

There are 6 primary basic laws of energetic General Oer Dimension dynamics:

1-Law of causality.
2-Law of attraction.
3-Law of mental thought.
4-Law of dimension.
5-Law of energetic direction and projection.
6-Law of organic and inorganic cosmic life and death cycles.

Chapter 6: Conclusions:

The General Oer Dimension, G.O.D. seen and presented as the synonym of the traditional God is an eternal and infinite absolute power source from which all existing space, matter, anti matter, energy, dimensions, time, transformed life and life forms in time, the time-space-dimension continuum etcetera originates. Genesis book of creation 1 and 2 from out of the Christian bible's Old Testament displays a metaphoric and symbolic theological perception in relation to nature and God which Fridsma in our present timeline constructively linked to modern scientific insights, visions, statements and evolutionary thinking in balance with the metaphysical theological God concept presentation from out of metaphysical point of few. A mean conclusion in relation to Genesis 1, 2, modern science and metaphysical theology is the thesis that when mankind originates from out of the General Oer Dimension during the evolutionary transformation in time since the Big Bang related to its own species of Homo sapiens here on planet Earth, that the individual human being has evolutionary developed energetic particles within oneself which is connected to G.O.D. seen as God by means of the infinite and collective memory and mind related to the General Oer Dimension which is evolutionary at energetic level transferred to all what is throughout the universe with a conscious or unconscious sense of energetic spiritual awareness and

feeling. This implicates that human individuals can connect to God at direct energetic God conscious and unconscious God level from out of the spiritual God mind and God consciousness within oneself after personal purification and by means God directed and guided deep meditation and or prayer directed to God, both at infinite mind level and related to the collective conscious during the mind melt which is related to the quality time of metaphysical theological individualized personal God directed communication.

The basics of this God guided mental mind processing concept is related to the origin of the universal cosmos and mankind which are evolved and transformed from out of the General Oer Dimension, G.O.D. translated as the Fridsma's doctrine or the Fridsma factor and ultimate God concept through time and evolution as indirect and direct implication from out of Genesis 1 and 2 and evolution directed thoughts and visionary concepts because all what exists originated from the basic quantum physics related building stone's from out of the Big Bang and is implicitly generated from out of the General Oer Dimension, so all what exist is build out of stardust related to the universe.

The evolutionary developmental transformations are set in motion since the dawn of time and the time-space continuum since the Big Bang from out of the General Oer Dimension. The statement that all what exists originated from stardust and G.O.D. since beginning of time implicates for existing conscious life forms throughout the universe from out of their evolutionary determined state of development posses conscious or unconscious G.O.D. related awareness throughout of the universe in general and down on planet Earth in special focused on the present state of the evolutionary developmental state of the dominant Earth related species of Homo sapiens in relation to God and God consciousness at spiritual energetic level from out of the nature of the individual human being at individualized level of the human being as conscious and unconscious spiritual personality in relation to one's own existence, human nature and spirituality related to God at personal level of entry and God directed communication at infinite and collective universal level. Fridsma has written this Genesis 1 and 2 conclusions to show you the importance of evolution and transformation in relation to the General Oer Dimension doctrine he had developed which needs to be seen within its perspective and multi differential implications for mankind in general and the human individual in special because evolutionary development and transformation is the key to evolutionary progress so that it is important to understand the true nature of evolution in relation to the General Oer Dimension, G.O.D. and thus of God from out of God's true absolute and infinite nature and power so that God and God related concepts are in balance with science and metaphysical theology.

Genesis 3 the book of the fall from paradise is a symbolic significant theological and metaphysical book which metaphysically seen set mankind free at spiritual and at physical level of existence as human beings with an individual human being centred sense of liberation to go where ever one wishes to go, to explore and to gain knowledge for better and for worse, but one will always been connected by evolutionary bound with the origin of the General Oer Dimension, G.O.D. which is eventually and actually God as seen in the eyes of the average individual human being with a belief in the one and only true God. So, no one has to fear that God had abandoned mankind. The evolutionary bound through time is absolute because of the existence of the infinite and collective mind and memory in the universe from out of the General Oer Dimension and related to conscious and unconscious spiritual life forms such as Homo sapiens, the family we human beings belong as Earth related life forms bounded by God, by the God power and God mind from within oneself as individual person.

Fridsma had formulated 14 Neo-Theological theses within the introduction chapter which are related to the 14 formulated Neo-Theological questions he had formulated.

The by Fridsma formulated 14 Neo-Theological Theses statements are:

1-There is a General Oer Dimension that is the pre-Big Bang dimension and undefined infinite energetic multiple dynamical power source and status which is the actual origin of the cosmic egg that causes the actual Big Bang and the birth of the universe, time and dimensions related to space, anti-matter, matter and energy.
2-The General Oer Dimension and God are one and the same and thus synonym to each other as an infinite undefined multiple dynamical power source and absolute origin of all that is and all that will become in present and in future time, because of the absolute nature of the G.O.D. or God as origin of all and because of the time related evolution transformations of matter, energy and dimensions since the birth of the universe related to this General Oer Dimension.
3-Genesis 1 and 2 are the metaphorical symbolic Jewish-Christian religious theological and metaphysical-philosophical bleu prints for the Universe and Earth related evolution from out of the origin of the General Oer Dimension, seen as God, and in relation to life on planet Earth in general and mankind in special.
4-Genesis 3, the metaphorical fall from paradise, will set man metaphorically seen free to explore life and gain knowledge in a struggle to survive for better and for worse as species of Homo sapiens related to a free will and mind.
5-Evolution is important to God in a metaphorically, spiritual energetically and in a material sense because evolution stands for universal development and

transformation under influence of the factors time, space and dimension in relation to birth, dead, extinction and evolved causal creation from out of matter and energy related to past, present and future development of the universe and all what is in it, (and thus including universe related life forms in general and Earth related life forms and the human race in special because of the human race's personalized relation to God at individual level of human being at conscious or unconscious level of existence as conscious life form. (The same option is valid for other life form parties at conscious level of existence within the universe).
6-Human species are evolved from out of the General Oer Dimension during a developmental process of billions of years from out of matter and energy evolutionary transformations leading to the symbolically Adam and Eve as the first symbolical representation of Homo sapiens as conscious Earth related dominant life forms.
7-The human being as conscious individual life form possess a evolutionary energetic determined spiritual connection to the origin of the universe and thus of God, which bound is determined from out of a personalized individual inner-mind connection of the human being related to the human beings God consciousness and or unconsciousness.
8-The Christian Kingdom of Heaven is from out of its true nature of origin a spiritual actual energetically present state of inner-mind projections and or awareness related to God and Christ consciousness connected at sacred level to the infinite and collective mind and memory of the universe from related to God and thus the General Oer Dimension.
9-Christianity is of benefit for mankind in general and the Christian religious community in special because Jesus fulfilled the Old Testament prophesy, set ethical Christian norms and made mankind free by means of inwards Christ consciousness, actual help and guidance during conscious Christ related life and by sharing His vision and inner-mind connection and entrée to God next to the state of awareness of the present Christ related forgiveness and compassion for God, mankind, life and all that is within the universe.
10-Revelation is from out of its true nature an act of active conscious knowledge development; at scientific level of progress, at personal level of life, at spiritual level of awareness, at individual level of human being, at individual level of God and Christ consciousness.
11-Pastoral counselling, sacramental services and theological care will help human beings in their struggle to survive life related problems at individual level of existence and human being. Pastoral counselling, sacramental service and theological care is related to Christ and God consciousness and religious ministerial theology conducted by a qualified religious minister or a helper from out of the clergy on his or hers behalf.

12-The human individual is as dominant Earth related life form responsible for his or hers own personal actions, action related causality and fate during his or hers lifetime related existence at conscious level of human being and related to his or hers own free will and responsibility.
13-The human individual can be a Christian at individual level of human being in heart and soul if one gained a Christ-consciousness in accordance to the New Testament, which good be gained by personal submit-mend and commitment of the individual related to baptism in the name of Jesus of Nazareth, God and the Holy Spirit. It is not necessary for the individual to life under the rules of a Christian-church, because one can also belong to the Christian community in accordance to one's own Christian feelings and belief in accordance to the New Testament from out of one's inner-mind Christ-consciousness at individual level of existence and human Christian being. But it is recommendable that this category of Christians should contact a professional qualified Christian Minister if one needs more guidance at theological and pastoral level if needed.
14-The General Oer Dimension doctrine is a universal metaphysical truth of natural scientific and theological understanding because the General Oer Dimension doctrine integrates the natural science concept of the absolute natural origin of the universe at absolute level with the theological concept of God at this same emerged absolute level related to integrative truth and understanding, and in regard to evolution and transformation at dynamic level of universe related process development seen from out of the fundamental timelines set from the absolute past to the absolute present next to the absolute future.

The 6 Primary basic laws of energetic General Oer Dimension dynamics represents:

1-The Law of causality reflects the cosmic and universal stimulus and response spectrum related to the General Oer Dimension.
2-The Law of attraction reflects the cosmic and universal like attracts likes spectrum related to the General Oer Dimension and its evolutionary universal development at cosmic scale.
3-The Law of mental thought reflects the cosmic and universal unity of thought related to the universal or GOD mind from within oneself as human beings, related to oneself as human beings and related to the universe.
4-The Law of dimension reflects the infinite universal and cosmic dimensions related to the General Oer Dimension as its origin.
5-The Law of energetic direction and projection reflects the cosmic energetic transformation and evolution from out of its origin of the General Oer Dimension.

6-The Law of organic and inorganic cosmic life and death cycles originates, develops and ends itself from out of the General Oer Dimension by means of evolution and transformation at infinite level.

We can finally conclude, (as said and conclude earlier at the end within the Findings chapter), that in relation to GOD and the phenomena of the General Oer Dimension, that GOD and the General Oer Dimension are one and the same unity phenomena which is the origin of the universe and its evolutionary power related to time and dimension, related to matter and anti matter, related to energy and related to the cosmic universal power force. GOD and the General Oer Dimension are synonyms and dominate and determine the faith of evolution and the faith of the universe and because of this relation, the faith of mankind related to the universe and the General Oer Dimension (note Fridsma).

As mentioned within the introduction chapter: We have to notice and acknowledge that all that was, all that is and that all that what will become is a act of evolution and evolution related transformation which all is related to God and thus related to the General Oer Dimension.

The bibles Old Testament and New Testament are God and thus General Oer Dimesion related symbolics, myths and events related to GOD and mankind, related to planet Earth and the Universe as seen from out of metaphysical theological point of few and related to evolution and science which could be seen and proclaimed as a form of GOD related revelation in regard to mankind and the human species in order to understand nature, God, the General Oer Dimension and the Universal Cosmos. The Christian bible is there for the benefits for mankind in order to understand its symbolical purpose and religious devotion towards God and Christ. The bible is a God related and devoted book of religious nature, (final note Fridsma).

Bibliography:

Amkreutz, Jan. 2003.
"Digital Spirit.", ISBN 1 4 1 0 7 5 6 3 9 4, 1st Books, Bloomington, IN.

Begon, Michael. 1990.
"Ecology Individuals, Populations and Communities.", ISBN 0 6 3 2 0 2 3 4 4 9: Blackwell Scientific Publications LTD.

Bell, Robert Anning. 1979.
"English lyrics from Spencer to Milton.", ISBN 0 7 1 3 5 1 1 0 7 9, Bell and Hyman Limited, London.

Bolen, Jean Shinoda. 1985.
"Goddesses in every woman.", ISBN 0 0 6 0 9 1 2 9 1 X. Harper Perennial: a division of Harper Collins Publishers. Info: Harper & Row, New York.

Brooks, Cleanth and Heilman, Robert B. 1948.
"Understanding drama.", ISBN 0 0 3 0 0 4 9 5 0 4. Holt, Rinehart and Winston. Newyork.

Brunton, Paul. MCMXLI
"The hidden teaching beyond Yoga.", London, Rider & Company, London.

Brunton, Paul. Sixth impression.
"The inner reality.", London, Rider & Company, London.

Bryan, William Jennings. 2003.
"The bible or evolution.", ISBN 0 8 7 3 9 8 0 6 0 3, Sword of the Lord Publishers.

Bucke, Maurice. 1934.
"Cosmic consciousness.", a Dutch version, Uitgeverij Gnosis, W. Symons & Co, (English translation from out of Dutch by Fridsma).

Burns, David D. 1990.
"The feeling good handbook.", ISBN 0 4 5 2 2 6 1 7 4 0: Penguin Books, New York.

Clemen, Carl: Unknown year of book-print probably in the 1950s.
"From heathenism to the present.", A.J. G. Strengholt's Uitgevers-MIJ N.V. Amsterdam, Netherlands. (English translation from out of Dutch by Fridsma)

Clinebell, Howard J. JR. 1966.
"Basic types of pastoral counselling.", ISBN 0 6 8 7 0 2 4 9 1 9, Abingdon Press, Nashville, New York.

Coles, Peter. 1998
"The icon critical dictionary of the new cosmology", ISBN 1 8 7 4 1 6 6 6 4 1, Icon Books.

Darwin, Charles,
"The origin of species.", ISBN 1 6 0 3 0 3 3 1 9, Plain label Books.

Doornik van, N. G. M, Jelsma, S. and Lisdonk van de, A.: M D C C C C L.
"Triptych of the God-empire.": Uitgeverij Het Spectrum Utrecht, Netherlands: (English translation from out of Dutch by Fridsma).

Durant, Will. 1947. 12th print.
"From Socrates to Bergson.", L. J. C. Boucher. Den Haag, Netherlands: (English translation from out of Dutch by Fridsma).

Elie, Paul. 1994.
"A tremor of bliss contemporary writers on the saints.", ISBN 0 1 5 1 0 0 1 0 1 4, Harcourt Brace & Company.

Ferguson, Marilyn, 1976.
"The brain revolution.", ISBN 9 0 3 1 8 9 7 7 4 4. Amsterdam Boek. (Netherlands): (English translation from out of Dutch by Fridsma).

Ferris, Timothy, 1980.
"Galaxies."; ISBN 0 9 4 1 4 3 4 0 1 x. Sierra Club Books, San Francisco.

Filmore, Charles. 1931.
"Metaphysical Bible Dictionary.", Unity School of Christianity, Unity Village, MO, USA.

Fridsma, Herman. 2006.
"Bible, evolution, revelation and symbolic interpretation as a concept in relation to metaphysics.", (NMG, Amsterdam.).

Gamow, George. 2004.

"The creation of the universe.", ISBN 0 4 8 6 4 3 8 6 8 6: Courier Dover Publications.

Gayton, Richard, R. 1995.
"The forgiving place.", ISBN 1 5 6 7 9 6 0 8 2 0, WRS Publishing.

Gijsen, Wim. 1976.
"Life after death.", ISBN 9 0 2 0 2 4 8 3 5 9. Uitgeverij Ankh Hermes BV-Deventer. Netherlands: (English translation from out of Dutch by Fridsma).

Gleick, James. 1998.
"Chaos.", ISBN 0 7 4 9 3 8 6 0 6 1, Vintage, London.

Goleman, Daniel. 2001.
"Emotional intelligence.", ISBN 9 0 2 5 4 9 9 7 3 2. Olympus, Netherlands: (English translation from out of Dutch by Fridsma).

Grollenberg, Luc. H. 1969.
"New look at the old book.", Elsevier, Amsterdam, Netherlands: (English translation from out of Dutch by Fridsma).

Guralnik, David, B. 1976.
"Webster's New World Dictionary of the American language Second college edition.", ISBN 6 0 B 0 5 2 9 0 5 3 2 4 1, William Collins + World Publishing Co., INC.

Hampden-Turner, Charles. 1981
"Maps of the mind.", ISBN 9 0 3 2 8 0 4 0 1 4. Rostrum, Haarlem, Netherlands: (English translation from out of Dutch by Fridsma).

Harrap: 1980
"Harrap's standard learners English Dictionary", ISBN 0 2 4 5 5 3 9 8 4 0. Harrap Books LTD.

Harth, Erich. 1995.
"Brain and spirit, How the brain makes a mind.", ISBN 9 0 5 5 2 6 0 2 7 7, Bodini (Netherlands): (English translation from out of Dutch by Fridsma).

Haught, John F Haught 2001
"Responses to 101 Questions on God and Evolution.", ISBN: 0 8 0 9 1 3 9 8 9 8
Paulist Press.

Hawkin, Stephen. 1990.
"A brief history in time.", ISBN 0 5 5 3 3 4 6 1 4 8, Bantam Books.

Heinemann, Fritz. 1963.
"Philosophy at new roads.", Aula, Uitgeverij Het Spectrum, Utrecht, Netherlands: (English translation from out of Dutch by Fridsma).

Hodson, Geoffrey: Unknown date of print.
"Unity with divine consciousness.", Uitgeverij Driehoek, Amsterdam, Netherlands: (English translation from out of Dutch by Fridsma).

Johnson, Robbert A. and Ruhl Jerry M. 1999.
"Contentment, a way to true happiness", ISBN 0 0 6 2 5 1 5 9 2 6: Harper SanFrancisco.

Jone's, Steve. 1994.
"The language of the genes.", ISBN 9 0 5 5 2 6 0 1 2 6: Bv Uitgeverij De Kern/Uitgeverij Bodoni, Baarn, Netherlands: (English translation from out of Dutch by Fridsma).

Jung, Carl Gustav. 1966,
"Man and its symbols", ISBN 9 0 6 0 6 9 3 3 9 6, Lemniscaat, Rotterdam 1966. Netherlands: (English translation from out of Dutch by Fridsma).

Keller, Werner. 1956.
"The bible is right at all.", 4th edition H.J. Paris Amsterdam 1956 Netherlands: (English translation from out of Dutch by Fridsma).

Kelley, Kevin, W. 1988.
"The home planet.", ISBN 0 2 0 1 1 5 1 9 7 9, Addison Wesley Publishing Company.

Kirkwood, Annie. 1995.
"Mary's message to the world.", ISBN 0 7 4 9 9 1 4 9 0 4, Piatkus, London.

Klok P.A.A., Klok-Donker, H.E., Eeelink Klok, C.W.M. 1989.
"Little medical dictionary.", ISBN 9 0 3 1 3 1 0 1 2 3. Bohn, Scheltema & Holkema. Utrecht, Netherlands: (English translation from out of Dutch by Fridsma).

Leadbeater, C.W. 1924. (unknown date reprint).
"The science of the sacraments.", Uitgeverij W. N. Schors, Amsterdam, Netherlands: (English translation from out of Dutch by Fridsma).

Leaky, Richard E. 1981.
"The making of mankind.", Book Club Associates, London.

Levi H. Dowing. 1988.
"The Aquarian Gospel of Jesus the Christ.", ISBN 0 8 7 5 1 6 1 6 8 5, Devorss & Co Publishers.

McKibben, Bill. 1990.
"The end of nature.", ISBN 0 1 4 0 1 2 3 0 6 7; A Penguin Book.

McRae, Hamish. 1996.
"The world in 2020.", ISBN 0 8 7 5 8 4 7 3 8 2: Harvard Business School Press. Boston, Massachusetts.

Moore, Keith. L. 1982.
"The developing human clinically oriented embryology.", ISBN 0 7 2 1 6 6 4 7 2 5, Saunders Company.

Nave, Orville, J.
"Nave's Topical Bible.", ISBN 0 8 0 2 4 5 8 6 0 2: Moody Press, Chicago, USA.

New International Version Old Testament: 1996.
AGES Software Albany, OR USA: Version 1.0

New Testament. 1970.
"Good News Edition.", Bible society; ISBN 0 5 6 4 0 4 0 8 1 9.

Nietzsche, Friedrich. 1997.
"Idols twilight.", ISBN 9 0 2 9 5 3 1 5 1 7. Uitgeverij De Arbeiderspers. Amsterdam, Netherlands: (English translation from out of Dutch by Fridsma).

Obbink H. Th. and Brouwer A.M.: 1943.
"Introduction to the bible.", A. W. Sijthoff's Uitgeversmij N.V., Leiden Netherlands: (English translation from out of Dutch by Fridsma).

Oxford.: 1980.
The Oxford illustrated dictionary, second edition, Book Club Associates London.

Picknett, Lynn. and Prince, Clive. 1998.
“The Templar Revelation.”, ISBN 0684848910. Touchstone.

Pino, Ronald. 1989.
“Self-confidence.”: ISBN 9 0 6 1 3 4 3 3 6 4. Uitgeverij Bigot & van Rossum B.V. Baarn, Netherlands: (English translation from out of Dutch by Fridsma).

Playfair, G. L. and Hill, S. 1979.
“In the ban of the Universe, cosmically influences on at man.” ISBN 9 0 1 0 0 2 4 1 8 0; Elsevier Nederland B.V. Amsterdam. Netherlands: (English translation from out of Dutch by Fridsma).

Popper, Karl. R. 1992.
“Quantum theory and the schism in physics.”, ISBN 0 4 1 5 0 9 1 1 2 8. Routledge: London and New York.

Progroff, Ira. 1984.
“At a journal workshop.”, ISBN 0 8 7 9 4 1 0 0 6 X: Dialogue House Library, New York.

Redfield, James and Adrianne, Carol. 1995.
“The Celestine prophecy an experiential guide.”, ISBN 0 4 4 6 6 7 1 2 2 3. Warner Books. New York.

Remen, Rachel. Naomi. 1996.
“Kitchen Table Wisdom.”, ISBN 0 3 3 0 3 5 1 5 3 2. Pan Books.

Ryan, Alan. 1990.
“The philosophy of social explanation.”, ISBN 0 1 9 8 7 5 0 2 5 0. Oxford University Press, Oxford, New York.

Ryborz, Heinz. 1981.
“Discover the slumbering forces of the mind.”, ISBN 9 0 3 2 5 0 1 3 0 5. De Kern, Baarn: (English translation from out of Dutch by Fridsma).

Sagan, Carl. 1981.
“Cosmos.”, ISBN 9 0 2 6 9 4 8 2 3 9. H & W: Unieboek BV, (Netherlands): (English translation from out of Dutch by Fridsma).

Seligman, Martin. E. P. 2002.

"Authentic Happiness.", ISBN 0 7 4 3 2 2 2 9 8 9. Free Press.

Selms, A.1968. 10th print.
"God and man.": Uitgeverij Ploegsma, Amsterdam, Netherlands: (English translation from out of Dutch by Fridsma).

Shepherd, Peter. 2001.
"Transforming the mind.", E-book: Copy rights: Peter Shepherd 1994-2001.

Straub, Gail. 2000.
"The rhythm of compassion.", ISBN 1 8 8 5 2 0 3 8 3 7: Tuttle Publishing, Journey Editions, Boston, Massachusetts.

Stryer, Lubert. 1988.
"Biochemistry.", ISBN 0 7 1 6 7 1 9 2 0 7. Freeman and Company, New York: International student edition: Third edition.

Thieme, J. G. 1980.
"The ideological ape.", ISBN 9 0 0 3 9 7 2 8 0 X, Thieme – Zutphen (Netherlands): (English translation from out of Dutch by Fridsma).

Thurlow, Gilbert. 1974.
"Biblical myths and mysteries," ISBN 0 7 0 6 4 0 3 8 5 1: Octopus Books, London.

Wapnick, Kenneth. 1994.
"Forgiveness and Jesus.", ISBN 0 9 3 3 2 9 1 1 3 2: Foundation for a course in miracles.

Webster. 1996.
"The New International Webster's comprehensive Dictionary of the English language 1996 edition", ISBN 1 8 8 8 7 7 7 0 0 1, Deluxe, Trident Press International.

Whitmont, Edward C. 1987.
"Return of the Goddess.", ISBN 1 8 5 0 6 3 0 7 8 X, Arkana, London.

Wilber, Ken. (1977-1985).
"The spectrum of consciousness.", ISBN 0 8 3 5 6 0 4 9 3 4, A Quest Book.

Wilber, Ken. 1983.

"Eye to Eye The quest for the new Paradigm.", ISBN 0 3 8 5 1 8 0 3 6 5. Anchor Press, Doubleday.

Wilber, Ken. 1985.
"Quantum Questions.", ISBN 0 3 9 4 7 2 3 3 8 4, New Science Library.

Wilson, Colin. 1978.
"Mysteries.", ISBN 0 3 4 0 1 6 1 6 1 2. Hodder and Stoughton. London.

Wilson, Stephen. 2003.
"The Book of the mind.", ISBN 1 5 8 2 3 4 2 5 8 X, Bloomsbury.

Winkler Prince pocket encyclopaedia: 1983. ISBN 9 0 1 0 0 4 4 0 5 X. Uitgerversmaatschappij Elsevier.: Amsterdam, Netherlands: (English translation from out of Dutch by Fridsma).

Wolinsky, Stephen, 1993.
"Quantum Consciousness.": ISBN 0 9 6 2 6 1 8 4 8 9. Bramble Books, Conneticut.

Appendix:

Fundamental diagrams related to the General Oer Dimension, Evolution and Life by:
Rev. Herman Fridsma, Ph.D. Copy rights: 2008

Diagram 1:

Basic ceteris paribus diagram from General Oer Dimension to life and the Cosmic influence of the General Oer Dimension on the Universe:

General Oer Dimension, (G.O.D.) (Transforms) Cosmic Egg

Cosmic Egg (Transforms) Big Bang Energy outburst

Big Bang Energy outburst

(Transforms)

Space; matter; antimatter; time; dimension; energy, evolution transformation

(Transforms)

Galaxies; star systems; solar systems; planets and moons; life

Diagram 2:

Sub fragmental fundamental evolutionary processes in relation to life. (The General Oer Dimension related evolved residue processing under influence of multiple evolution processes in time from out of the universe):

General Oer Dimension (Transforms) Universe X

Universe X (Produced) Cosmic Bombardment: 1 (To) Planet: A

Sun (Produced) Heat Radiation: 2 (To) Planet: A

Planet: A Generates under influence of 1 and 2 Life 3

Diagram 3:

Basic differential relation between: General Oer Dimension; planet; life; Homo sapiens; human consumption; collective and infinite mind and memory:

General Oer Dimension (Generates) Collective and infinite mind and memory 1A

Planet A (Gives) Organic and inorganic material 2 (and) Life 3

Life 3 (transforms) Homo sapiens 4 (produced) Human Consumption 5

2 related to 4 related to 5:

Food	(Corn, potatoes, tomato's etcetera)	Physical fuel for life processes
Building materials	(Wood, stone's, iron etcetera)	Houses etcetera for shelter etcetera
Energy material	(Wood, Coal, Gasoline etcetera)	Burning materials as energy and heath source

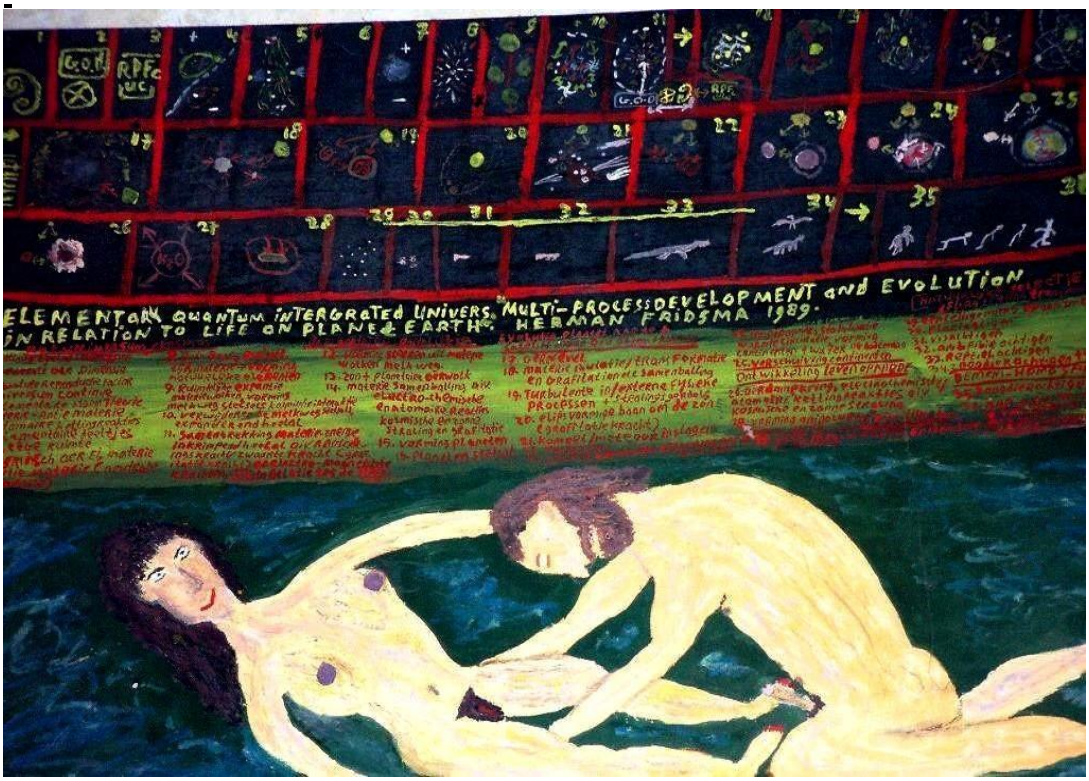
1A related to 4:

Homo sapiens 4

(energetic spiritual level dual communication)

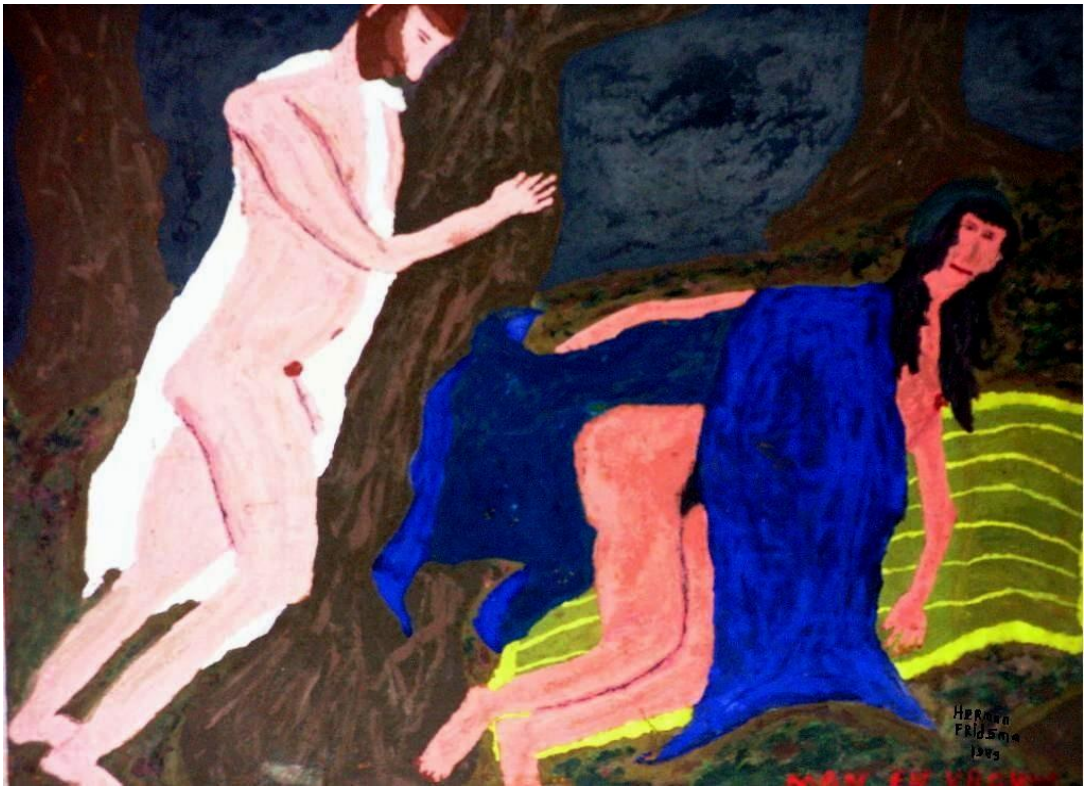
Collective and infinitemind and memory 1A

Artistic freedom, science and theology:


ELEMENTAIR QUANTUM INTERGRATED UNIVERS.
IN RELATION TO LIFE ON PLANET EARTH.
MULTI-PROCESSDEVELOPMENT and EVOLUTION
HERMAN FRIDSMA 1989.

General Oer Dimension, (G.O.D), Evolution-Life: Herman Fridsma 1989; Painting.

Paradise Lost, Man and Woman, Naked Shame: Herman Fridsma, 1989; Painting.



About the C.M.C.C.P. academic research practice institution:

The Christian Metaphysical Crusader Church Practice is on the twelfth day of December in the year of our lord, 2006 formally founded by Reverend Dr. Herman Fridsma, Ph.D. born in Purmerend, in the Netherlands, on the 4th day of May in the year 1964

The Christian Metaphysical Crusader Church Practice is as an independent academic research practice institution officially founded by Reverend Dr. Herman Fridsma, Ph.D. as a non-profit ministerial practice institution for the benefit of those who beliefs in Christian metaphysical theological principles and those who need and want help from out of this principles related to the Christian Metaphysical Crusader Church Practice. The Christian Metaphysical Crusader Church Practice has as primary task to do academic metaphysical theological research and study next to client centred transpersonal counselling in relation to client centred psychosocial and life related personal, spiritual or religious problems. The secondary task of the Christian Metaphysical Crusader Church Practice is to perform at request of clients marriages, baptisms, communions, ordinations, funerals, blessings, exorcisms, Christian metaphysical theological teachings and lectures and a Sunday service, (all the sacramental rites are related to the rules of the C.M.C.C.P.).This all will be preformed from out of the practice setting on location of the founder of the Christian Metaphysical Crusader Church Practice or on location of the client or elsewhere if necessary. The ministerial research practice CMCCP is there for academic research and study purpose and to help people in need with no discrimination of sexes, race or religious background of those who seek help in accordance to God and Jesus of Nazareth.

C.M.C.C.P.; Christian Templar Crusaders

Persons register:

Adrianne, C: 36, 172, 173
Ahlers, G: 234
Aleksandrov, A: 73, 74
Amkreutz, J: 20, 132, 135, 263
Andrade, H. G: 176
Aristotle: 56, 155, 156
Assagioli: 240
Bawer, B: 99
Begon, M: 20, 98, 263
Bell, R: 20, 21, 263
Berne, E: 229, 249
Bessarion: 237
Blake, W: 238
Bolen, J. S: 21, 140, 141, 263
Booth, W: 198
Born: 156
Boscovitch: 155
Boyle: 155
Brooks, C: 21, 185, 186, 263
Brouwer A.M: 34, 188, 190
Bruno: 155
Brunton, P: 21, 22, 50, 51, 111, 113, 263
Bryan, W. J: 22, 60, 61, 263
Bucke, M: 22, 102, 103, 104, 263
Bugental: 246
Burbank, L: 159
Burns, D. D: 22, 250, 263
Burr: 176, 177
Callipus: 155
Ceman,E: 74
Clemen, C: 23, 187, 188, 263
Clinebell, H. J. JR: 23, 245, 249, 264
Coles, P: 23, 91, 93, 264
Copernicus: 155
Coppens, Y: 207
Darwin, C: 24, 51, 52, 57, 60, 66, 96, 158, 176, 264
De Broglie: 41
Deen, D: 170
Descartes: 41, 155

Dobzhansky, T: 158, 159
Doornik van, N. G. M: 24, 190, 192, 264
Drake, F: 159
Durant, W: 24, 204, 205, 264
Eccles, J: 160
Eddington: 41
Eelink Klok, C.W.M: 31, 266
Einstein, A: 41, 55, 56, 64, 74, 153, 156, 234
Eisely: 160
Elie, P: 24, 100, 264
Euclid: 155
Eudoxus: 155
Faraday: 155
Ferguson, M: 25, 158, 160, 264
Ferris, T: 25, 56, 57, 264
Festus: 102
Filmore, C: 25, 49, 50, 264
Foppema, Y. F: 173
Ford, J: 234
Francis of Assisi: 24, 99
Frankl, V: 247
Freud, S: 41, 115, 181, 229, 230, 240, 241
Fridsma, H: 1, 2, 3, 4, 5, 6, 7, 8, 9, 11, 12, 13, 14, 15, 18, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 45, 47, 49, 50, 51, 52, 53, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 87, 88, 89, 90, 91, 93, 94, 95, 96, 97, 98, 99, 100, 102,

103, 104, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 125, 126,

127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 140, 141, 143, 144, 145,

146, 147, 148, 149, 150, 151, 152, 153, 154, 157, 158, 159, 160, 162, 163, 164, 165,

166, 167, 168, 169, 170, 171, 173, 174, 175, 176, 179, 180, 181, 182, 183, 184, 185,

186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202,

203, 204, 205, 207, 209, 210, 211, 212, 213, 214, 215, 216, 218, 219, 220, 222, 223,

224, 226, 227, 228, 229, 230, 233, 234, 235, 236, 237, 238, 239, 240, 241, 243, 245,

246, 247, 248, 249, 250, 251, 252, 254, 255, 256, 258, 259, 262, 264, 271, 273, 274,

275, 291, 309, 348, 379, 380
Galileo: 155
Gamow, G: 26, 53, 57, 264
Gascoigne, B: 125
Gayton, R. R: 26, 76, 265
Geza Vermes: 123
Gijsen, W: 26, 173, 175, 265
Gleick, J: 27, 234, 235, 265
Goleman, D: 27, 218, 219, 265
Gould, S. R: 208
Gregory, R.L: 158
Griffiths, B: 238
Grisjtsjenko, V. S: 178
Grof, S: 240
Grollenberg, L. H: 27, 220, 223, 227, 265
Gurdjief: 240
Guralnik, D. B: 27, 99, 117, 121, 198, 201, 204, 265
Hampden-Turner, C: 28, 160, 162, 265
Harth, E: 28, 93, 265
Haseth, de N: 6
Haught, J. F: 29, 96, 265
Hawkin, S: 29, 53, 54, 55, 56, 57, 64, 96, 266
Hegel: 145
Heilman, R. B: 21, 185, 187, 263
Heinemann, F: 29, 236, 266
Heraclitus: 154
Herod Antipas: 120, 121,122,127
Herod the great: 120
Herschel, W: 54
Heisenberg: 41
Hill, S: 35, 176, 179
Hobbes: 155
Hodson, G: 29, 194, 195, 266
Hohenberg, P: 234
Hollis, M: 236, 238
Hubble, E: 54
Injoesjin,V. M: 178
Irwin, J: 73
Jeans: 41

Jelsma, S: 24, 190, 192, 264
Jesus (Nazareth of): 14, 16, 32, 34, 39, 50, 60, 62, 63, 67, 68, 69, 70, 74, 75, 98, 100, 102, 103, 104, 111, 112, 113, 117, 118, 119, 120, 121, 122, 123, 125, 126, 127, 164, 165, 167, 168, 182, 188, 189, 190, 191, 192, 193, 198, 200, 204, 205, 222, 223, 224, 225, 226, 227
Johanson, D: 207, 208
John: 67, 102, 120, 224, 226, 227
John the Baptist: 69,103, 120, 121, 122, 123, 125, 126, 127
John Paul: 96
Johnson, R. A: 30, 250, 266
Jone's, S: 30, 227, 228, 266
Josef (father of Jesus): 68, 69
Josephus Antiquities: 121,123
Josiah: 220
Judas of Iscariot: 224
Julius: 102
Jung, C. G: 21, 30, 41, 93, 94, 95, 131, 141, 159, 229, 230, 241, 243, 244, 266
Kant: 56, 155
Keller, W: 30, 101, 266
Kelley, K. W: 31, 73, 74
Keppler: 148, 155
Kirkwood, A: 31, 163, 165, 166, 167, 266
Kirlian, S: 177, 178, 179
Kirlian, V: 177, 178, 179
Klok-Donker, H.E: 31, 266
Klok P.A.A: 31, 214, 266
Kuhn: 234
Kung, H: 99
Laithwaite: 176
Lawrence (Saint): 24
Leadbeater, C.W: 31, 168, 170, 267
Leaky, R. E: 32, 205, 208, 267
Levi H. D: 32, 63, 267
Lisdonk van de, A: 24, 190, 192, 264
Laplace, de M: 54
Leibniz: 155
Lorenz: 234
Luke: 224, 226, 227
Luther, M: 201

Magus Simon: 126,127
Mark: 226, 227
Marlow, C: 185, 186
Mary (mother of Jesus): 68, 69, 120
Masters, P, L: 6
Matthew: 226, 227
Maxwell: 155, 156
McKibben, B: 32, 71, 72, 73, 267
McRae, H: 33, 209, 210, 211, 212, 214, 215, 216, 267
Meurs, van I: 6
Mitchel, E: 73
Milton, J: 20
Monroe, R: 170
Moore, K. L: 33, 135, 140, 267
Myers, F.W.H: 176
Nave, O: 33, 49, 267
Nero: 102
Newton, I: 54, 55, 148, 155
Nietzsche, F: 34, 183, 184, 185, 267
Noordwijk, van M: 173
Obbink H. Th: 34, 188, 190, 267
Parmenides: 154
Paul: 65, 100, 101, 102, 125, 126, 189, 190, 193, 194
Pauli: 41
Picknett, L: 35, 120, 125, 126, 268
Pino, R: 35, 196, 197, 198, 199, 200, 201, 202, 203, 268
Planck, M: 41, 160
Plato: 155
Playfair, G. L: 35, 176, 179, 268
Popper, K. R: 36, 152, 157, 268
Prince, C: 35, 120, 125, 268
Progroff, I: 36, 228, 230, 233, 268
Pythagoras: 154
Raines, R. A: 247
Ravitz, L: 176
Redfield, J: 36, 172, 173, 268
Remen, R: 36, 116, 117, 268
Riemann: 156
Ring, K: 172
Romanenko, Y: 74
Ruhl J. M: 30

Ryan, A: 36, 236, 238, 268
Ryborz, H: 37, 180, 183, 268
Sagan, C: 5, 37, 53, 57, 66, 96, 268
Schrödinger: 156
Schumacher, E. F: 117
Sedlak, W: 177
Seeberg, E: 187, 188
Seligman, M. E. P: 37, 115, 116, 268
Schroedinger: 41
Selms, A: 38, 193, 194, 269
Shepherd, P: 38, 240, 243, 244, 269
Spinoza: 204, 205
Straub, G: 38, 238, 239, 269
Stryer, L: 38, 141, 143, 269
Taleb, M: 207
Tart, C: 240
Taseram, N: 175
Taylor, M: 170
Teilhard de Chardin, P: 159
Theresa of Avilla: 117
Thieme, J. G: 39, 90, 269
Thorpe W. H: 160
Thurlow, G: 39, 70, 269
Tolstoy: 41
Vincent, P: 170
Wallace, A. R: 176
Wapnick, K: 39, 117, 119, 269
Wellhausen, J: 220
White,T: 207
Whitmont, E. C: 40, 113, 114, 269
Wilber, K: 40, 41, 127, 129, 144, 147, 150, 151, 152, 240, 270, 271
Williams, H. A: 160, 161, 162
Wilson, C: 41, 170, 171, 270
Wilson, S: 41, 62, 63
Wittgenstein: 56
Wizardry: 206
Wolinsky, S: 42, 130, 131, 270

Appendix 2:

Key questions:

What is metaphysics? 282
What is Genesis? 291
What is evolution in biology 309
What means the Creation- evolution controversy debate? 348

Appendix 2 has as source Wikipedia. The original text is minor edit by Fridsma in form of questions and where needed added with brief remarks while answers are related to Wikipedia original content. Note: Appendix 2 is important to the dissertation presentation as independent source of information in extend of dissertation presented subjects (end of Note Fridsma).

Question;What is metaphysics?

Answer:
Metaphysics investigates principles of reality transcending those of any particular science. Cosmology and ontology are traditional branches of metaphysics. It is concerned with explaining the ultimate nature of being and the world. [1] Someone who studies metaphysics can be called either a "metaphysician" or a "metaphysicist". [2]
The word derives from the Greek words (metá) (meaning "beyond" or "after") and (physiká) (meaning "physical"), "physical" referring to those works on matter by Aristotle in antiquity. The prefix meta- ("beyond") was attached to the chapters in Aristotle's work that physically followed after the chapters on "physics", in posthumously edited collections. Aristotle himself did not call these works Metaphysics. Aristotle called some of the subjects treated there "first philosophy".
A central branch of metaphysics is ontology, the investigation into what types of things there are in the world and what relations these things bear to one another. The metaphysician also attempts to clarify the notions by which people understand the world, including existence, objecthood, property, space, time, causality, and possibility.
Before the development of modern science, scientific questions were addressed as a part of metaphysics known as "natural philosophy"; the term "science" itself meant "knowledge" of epistemological origin. The scientific method, however, made natural philosophy an empirical and experimental activity unlike the rest of philosophy, and by the end of the eighteenth century it had begun to be called "science" in order to distinguish it from philosophy. Thereafter, metaphysics became the philosophical enquiry of a non-empirical character into the nature of existence. Thus the original situation of metaphysics being integral with (Aristotelian) physics and science, has, in the West, become reversed so that scientists often consider metaphysics antithetical to the empirical sciences.

-Contents:
1 History of metaphysics
2 Central questions of metaphysics
2.1 Abstract objects and mathematics
2.2 Cosmology and cosmogony

2.3 Determinism and free will
2.4 Identity and change
2.5 Mind and matter
2.6 Necessity and possibility
2.7 Objects and their properties
2.8 Religion and spirituality
2.9 Space and time
3 Criticism
4 Disciplines, topics and problems
5 Notes and references

-History of metaphysics:
One of the first metaphysicians is Parmenides of Elea. He held that the multiplicity of existing things, their changing forms and motion, are but an appearance of a single eternal reality (“Being”), thus giving rise to the Parmenidean principle that “all is one”. From this concept of Being, he went on to say that all claims of change or of non-Being are illogical. Because he introduced the method of basing claims about appearances on a logical concept of Being, he is considered one of the founders of metaphysics. [3]
Metaphysics is called the "first philosophy" by Aristotle. The editor of his works, Andronicus of Rhodes, is thought to have placed the books on first philosophy right after another work, Physics, and called them (ta meta ta physika biblia) or "the books that come after the [books on] physics". This was misread by Latin scholiasts, who thought it meant "the science of what is beyond the physical". [4] In the English language, the word comes by way of the Medieval Latin metaphysica, the neuter plural of Medieval Greek metaphysika. [5] While its Greek and Latin origins are clear, various dictionaries trace its first appearance in English to the mid-sixteenth century, although in some cases as early as 1387. [5][6]
Aristotle's Metaphysics was divided into three parts, in addition to some smaller sections related to a philosophical lexicon and some reprinted extracts from the Physics, which are now regarded as the proper branches of traditional Western metaphysics:

-Ontology:
The study of Being and existence; includes the definition and classification of entities, physical or mental, the nature of their properties, and the nature of change.

-Natural Theology:
The study of a God or Gods; involves many topics, including among others the nature of religion and the world, existence of the divine, questions about Creation, and the numerous religious or spiritual issues that concern humankind in general.

-Universal science:
The study of first principles, which Aristotle believed to be the foundation of all other inquiries. An example of such a principle is the law of noncontradiction and the status it holds in non-paraconsistent logics.
Universal science or first philosophy treats of "being qua being"—that is, what is basic to all science before one adds the particular details of any one science. Essentially "being qua being" may be translated as "being insofar as being goes" or as "being in terms of being". This includes topics such as causality, substance, species and elements, as well as the notions of relation, interaction, and finitude. Metaphysics as a discipline was a central part of academic inquiry and scholarly education even before the age of Aristotle, who considered it "the Queen of Sciences". Its issues were considered no less important than the other main formal subjects of physical science, medicine, mathematics, poetics and music. Since the beginning of modern philosophy during the seventeenth century, problems that were not originally considered within the bounds of metaphysics have been added to its purview, while other problems considered metaphysical for centuries are now typically relegated to their own separate regions in philosophy, such as philosophy of religion, philosophy of mind, philosophy of perception, philosophy of language, and philosophy of science.
In some cases, subjects of metaphysical scholarship have been found to be entirely physical and natural, thus making them part of physics proper (cf. Albert Einstein's Theory of Relativity).

-Central questions of metaphysics:
Most positions that can be taken with regards to any of the following questions are endorsed by one or another notable philosopher. It is often difficult to frame the questions in a non-controversial manner.

-Abstract objects and mathematics:
Some philosophers endorse views according to which there are abstract objects such as numbers, or Universals. (Universals are properties that can be instantiated by multiple objects, such as redness or squareness.) Abstract objects are generally regarded as being outside of space and time, and/or as being causally inert. Mathematical objects and fictional entities and worlds are often given as examples of abstract objects. The view that there really are no abstract objects is called nominalism. Realism about such objects is exemplified by Platonism. Other positions include moderate realism, as espoused by Aristotle, and conceptualism. The philosophy of mathematics overlaps with metaphysics because some positions are realistic in the sense that they hold that mathematical objects really exist, whether transcendentally, physically, or mentally. Platonic realism holds that

mathematical entities are a transcendent realm of non-physical objects. The simplest form of mathematical empiricism claims that mathematical objects are just ordinary physical objects, i.e. that squares and the like physically exist. Plato rejected this view, among other reasons, because geometrical figures in mathematics have a perfection that no physical instantiation can capture. Modern mathematicians have developed many strange and complex mathematical structures with no counterparts in observable reality, further supporting Plato's view. The third main form of realism holds that mathematical entities exist in the mind. However, given a materialistic conception of the mind, it does not have the capacity to literally contain the many infinities of objects in mathematics. Intuitionism, inspired by Kant, sticks with the idea that "there are no non-experienced mathematical truths". This involves rejecting as intuitionistically unacceptable anything that cannot be held in the mind or explicitly constructed. Intuitionists reject the law of the excluded middle and are suspicious of infinity, particularly of transfinite numbers.
Other positions such as formalism and fictionalism that do not attribute any existence to mathematical entities are anti-realist.

-Cosmology and cosmogony:
Cosmology is the branch of metaphysics that deals with the world as the totality of all phenomena in space and time. Historically, it has had quite a broad scope, and in many cases was founded in religion. The ancient Greeks did not draw a distinction between this use and their model for the cosmos. However, in modern use it addresses questions about the Universe which are beyond the scope of physical science. It is distinguished from religious cosmology in that it approaches these questions using philosophical methods (e.g. dialectics). Cosmogony deals specifically with the origin of the universe.
Modern metaphysical cosmology and cosmogony try to address questions such as:
-What is the origin of the Universe? What is its first cause? Is its existence necessary? (see monism, pantheism, emanationism and creationism)
-What are the ultimate material components of the Universe? (see mechanism, dynamism, hylomorphism, atomism)
-What is the ultimate reason for the existence of the Universe? Does the cosmos have a purpose? (see teleology)

-Determinism and free will:
Determinism is the philosophical proposition that every event, including human cognition, decision and action, is causally determined by an unbroken chain of prior occurrences. It holds that no random, spontaneous, mysterious, or miraculous events occur. The principal consequence of the deterministic claim is that it poses a challenge to the existence of free will.

The problem of free will is the problem of whether rational agents exercise control over their own actions and decisions. Addressing this problem requires understanding the relation between freedom and causation, and determining whether the laws of nature are causally deterministic. Some philosophers, known as Incompatibilists, view determinism and free will as mutually exclusive. If they believe in determinism, they will therefore believe free will to be an illusion, a position known as Hard Determinism. Proponents range from Baruch Spinoza to Ted Honderich.
Others, labeled Compatibilists (or "Soft Determinists"), believe that the two ideas can be coherently reconciled. Adherents of this view include Thomas Hobbes and many modern philosophers.
Incompatibilists who accept free will but reject determinism are called Libertarians, a term not to be confused with the political sense. Robert Kane is a modern defender of this theory.
It is a popular misconception that determinism necessarily entails that humanity or individual humans have no influence on the future and its events (a position known as Fatalism). Determinists, however, believe that the level to which human beings have influence over their future is itself dependent on present and past.

-Identity and change:
The Greeks took some extreme positions on the nature of change: Parmenides denied that change occurs at all, while Heraclitus thought change was ubiquitous: “You cannot step into the same river twice".
Identity, sometimes called Numerical Identity, is the relation that a "thing" bears to itself, and which no "thing" bears to anything other than itself (cf. sameness). According to Leibniz, if some object x is identical to some object y, then any property that x has, y will have as well. However, it seems, too, that objects can change over time. If one were to look at a tree one day, and the tree later lost a leaf, it would seem that one could still be looking at that same tree. Two rival theories to account for the relationship between change and identity are Perdurantism, which treats the tree as a series of tree-stages, and Endurantism which maintains that the tree - the same tree - is present at every stage in its history.

-Mind and matter:
The nature of matter was a problem in its own right in early philosophy. Aristotle himself introduced the idea of matter in general to the Western world, adapting the term hyle which originally meant "lumber". Early debates centered on identifying a single underlying principle. Water was claimed by Thales, Air by Anaximenes, Apeiron (the Boundless) by Anaximander, Fire by Heraclitus. Democritus, in conjunction with his mentor, Leucippus, conceived of an atomic theory many centuries before it was accepted by modern science. It is worth noting, however, that

the grounds necessary to ensure validity to the proposed theory's veridical nature were not scientific, but just as philosophical as those traditions espoused by Thales and Anaximander.

Philosophers now look to empirical science for insights into the nature of matter. The nature of the mind and its relation to the body has been seen as more of a problem as science has progressed in its mechanistic understanding of the brain and body. Proposed solutions often have ramifications about the nature of mind as a whole. René Descartes proposed substance dualism, a theory in which mind and body are essentially quite different, with the mind having some of the attributes traditionally assigned to the soul, in the seventeenth century. This creates a conceptual puzzle about how the two interact (which has received some strange answers, such as occasionalism). Evidence of a close relationship between brain and mind, such as the Phineas Gage case, have made this form of dualism increasingly unpopular.

Another proposal discussing the mind-body problem is idealism, in which the material is sweepingly eliminated in favor of the mental. Idealists, such as George Berkeley, claim that material objects do not exist unless perceived and only as perceptions. The "German idealists" such as Fichte, Hegel and Schopenhauer took Kant as their starting-point, although it is debatable how much of an idealist Kant himself was. Idealism is also a common theme in Eastern philosophy. Related ideas are panpsychism and panexperientialism which say everything has a mind rather than everything exists in a mind. Alfred North Whitehead was a twentieth-century exponent of this approach.

Idealism is a monistic theory, in which there is a single universal substance or principles. Neutral monism, associated in different forms with Baruch Spinoza and Bertrand Russell is a theory which seeks to be less extreme than idealism, and to avoid the problems of substance dualism. It claims that existence consists of a single substance, which in itself is neither mental nor physical, but is capable of mental and physical aspects or attributes - thus it implies a dual-aspect theory.

For the last one hundred years, the dominant metaphysics has without a doubt been materialistic monism. Type identity theory, token identity theory, functionalism, reductive physicalism, nonreductive physicalism, eliminative materialism, anomalous monism, property dualism, epiphenomenalism and emergence are just some of the candidates for a scientifically-informed account of the mind. (It should be noted that while many of these positions are dualisms, none of them are substance dualism.)

Prominent recent philosophers of mind include David Armstrong, Ned Block, David Chalmers, Patricia and Paul Churchland, Donald Davidson, Daniel Dennett, Douglas Hofstadter, Jerry Fodor, David Lewis, Thomas Nagel, Hilary Putnam, John Searle, John Smart and Ludwig Wittgenstein.

Necessity and possibility

Metaphysicians investigate questions about the ways the world could have been. David Lewis, in "On the Plurality of Worlds," endorsed a view called Concrete Modal realism, according to which facts about how things could have been are made true by other concrete worlds, just like ours, in which things are different. Other philosophers, such as Gottfried Leibniz, have dealt with the idea of possible worlds as well. The idea of necessity is that any necessary fact is true across all possible worlds; that is, we could not imagine it to be otherwise. A possible fact is true in some possible world, even if not in the actual world. For example, it is possible that cats could have had two tails, or that any particular apple could have not existed. By contrast, certain propositions seem necessarily true, such as analytic propositions, e.g. "All bachelors are unmarried." The particular example of analytic truth being necessary is not universally held among philosophers. A less controversial view might be that self-identity is necessary, as it seems fundamentally incoherent to claim that for any x, it is not identical to itself; this is known as the law of identity, a putative "first principle". Aristotle describes the principle of non-contradiction, "It is impossible that the same quality should both belong and not belong to the same thing. This is the most certain of all principles. Wherefore they who demonstrate refer to this as an ultimate opinion. For it is by nature the source of all the other axioms."

-Objects and their properties:
The world seems to contain many individual things, both physical, like apples, and abstract such as love and the number 3; the former objects are called particulars. Particulars are said to have attributes, e.g. size, shape, color, location and two particulars may have some such attributes in common. Such attributes, are also termed Universals or Properties; the nature of these, and whether they have any real existence and if so of what kind, is a long-standing issue, realism and nominalism representing opposing views.
Metaphysicians concerned with questions about universals or particulars are interested in the nature of objects and their properties, and the relationship between the two. Some, e.g. Plato, argue that properties are abstract objects, existing outside of space and time, to which particular objects bear special relations. David Armstrong holds that universals exist in time and space but only at their instantiation and their discovery is a function of science. Others maintain that what particulars are is a bundle or collection of properties (specifically, a bundle of properties they have).

-Religion and spirituality:
Theology is the study of a God or gods and the nature of the divine. Whether there is a God (monotheism), many gods (polytheism) or no gods (atheism), or whether it is unknown or unknowable whether any gods exist (agnosticism), and whether the

Divine intervenes directly in the world (theism), or its sole function is to be the first cause of the universe (deism); these and whether a God or gods and the World are different (as in panentheism and dualism), or are identical (as in pantheism), are some of the primary metaphysical questions concerning philosophy of religion. Within the standard Western philosophical tradition, theology reached its peak under the medieval school of thought known as scholasticism, which focused primarily on the metaphysical aspects of Christianity. While the work of the scholastics has been largely eclipsed in the wake of modern philosophy, key figures such as Thomas Aquinas still play an important role in the philosophy of religion.

-Space and time:
In the Middle Ages, Saint Augustine of Hippo asked the fundamental question about the nature of time. A traditional realist position in ontology is that time and space have existence apart from the human mind. Idealists, including Kant claim that space and time are mental constructs used to organise perceptions, or are otherwise unreal.
Suppose that one is sitting at a table, with an apple in front of him or her; the apple exists in space and in time, but what does this statement indicate? Could it be said, for example, that space is like an invisible three-dimensional grid in which the apple is positioned? Suppose the apple, and all physical objects in the universe, were removed from existence entirely. Would space as an "invisible grid" still exist? René Descartes and Leibniz believed it would not, arguing that without physical objects, "space" would be meaningless because space is the framework upon which we understand how physical objects are related to each other. Newton, on the other hand, argued for an absolute "container" space. The pendulum swung back to relational space with Einstein and Ernst Mach.
While the absolute/relative debate, and the realism debate is equally applicable to time and space, time presents some special problems of its own. The flow of time has been denied in ancient times by Parmenides and more recently by J. M. E. McTaggart in his paper The Unreality of Time.
The direction of time, also known as "time's arrow", is also a puzzle, although physics is now driving the debate rather than philosophy. It appears that fundamental laws are time-reversible and the arrow of time must be an "emergent" phenomenon, perhaps explained by a statistical understanding of thermodynamic entropy.
Common-sense tells us that objects persist across time, that there is some sense in which you are the same person you were yesterday, in which the oak is the same as the acorn, in which you perhaps even can step into the same river twice. Philosophers have developed two rival theories for how this happens, called "endurantism" and "perdurantism". Broadly speaking, endurantists hold that a whole object exists at each moment of its history, and the same object exists at each

moment. Perdurantists believe that objects are four-dimensional entities made up of a series of temporal parts like the frames of a movie.

-Criticism:
Metaphysics has been continuously contended in history as vague or untrue.
David Hume argued with his empiricist principle that all knowledge involves either relations of ideas or matters of fact:
If we take in our hand any volume; of divinity or school metaphysics, for instance; let us ask, Does it contain any abstract reasoning concerning quantity or number? No. Does it contain any experimental reasoning concerning matter of fact and existence? No. Commit it then to the flames: for it can contain nothing but sophistry and illusion. An Enquiry Concerning Human Understanding
Hume's assertion, it has been argued, is self-defeating if it itself is not self-evident or empirically verifiable.
Immanuel Kant prescribed a limited role to the subject and argued against knowledge progressing beyond the world of our representations, except to knowledge that the noumena exist:
-though we cannot know these objects as things in themselves, we must yet be in a position at least to think them as things in themselves; otherwise we should be landed in the absurd conclusion that there can be appearance without anything that appears. Critique of Pure Reason pp. Bxxvi-xxvii
A.J. Ayer in "Language, Truth and Logic" using the verifiability theory of meaning concluded that metaphysical propositions were neither true nor false but strictly meaningless, as were religious views.
Karl Popper argued that metaphysical statements are not meaningless statements, but rather not fallible, testable or provable statements i.e. neither empirical observations nor logical arguments could prove metaphysical statements to be true or false. Hence, a metaphysical statement usually implies an idea about the world or about the universe, which may seem reasonable but is ultimately not empirically testable.

-Disciplines, topics and problems:
Natural philosophy
Ontology
Philosophy of religion
Philosophy of mind
Philosophy of perception
Identity and change
Problem of free will
The nature of time
The nature of the mind

-Notes and references:
1. Geisler, Norman L. "Baker Encyclopedia of Christian Apologetics" page 446. Baker Books, 1999
2. Random House Dictionary Online
3. Encyclopedia Britannica Online
4. However, once the name was given, the commentators sought to find intrinsic reasons for its appropriateness. For instance, it was understood to mean "the science of the world beyond nature", that is, the science of the immaterial. Again, it was understood to refer to the chronological or pedagogical order among our philosophical studies, so that the "metaphysical sciences would mean, those which we study after having mastered the sciences which deal with the physical world" (St. Thomas, "In Lib, Boeth. de Trin.", V, 1). In the widespread, though erroneous, use of the term in current popular literature, there is a remnant of the notion that metaphysical means ultraphysical: thus, "metaphysical healing" means healing by means of remedies which are not physical. "Metaphysics". Catholic Encyclopedia. New York: Robert Appleton Company. 1913. http://en.wikisource.org/wiki/Catholic_Encyclopedia_(1913)/Metaphysics.
5. Douglas Harper. "Online Etymology Dictionary". http://www.etymonline.com/index.php?term=metaphysics. Retrieved on August 29 2006.
6. "Unabridged Dictionary". http://dictionary.reference.com/search?q=me. Retrieved on August 29 2006.

Sourse: wikipedia, minor edited by Herman Fridsma.
http://en.wikipedia.org/wiki/Metaphysics

Question; What is Genesis?

Answer:
Genesis is the first book of the bibles Old Testament concerning the symbolic creation and its biblical follow-up symbolics, note Fridsma.

Book of Genesis:

Part of a series
of articles on the
Old Testament

Tanakh

(Books common to all Christian and Judaic canons)
Genesis · Exodus · Leviticus · Numbers · Deuteronomy · Joshua · Judges · Ruth · 1–2 Samuel · 1–2 Kings · 1–2 Chronicles · Ezra (Esdras) · Nehemiah · Esther · Job · Psalms · Proverbs · Ecclesiastes · Song of Songs · Isaiah · Jeremiah · Lamentations · Ezekiel · Daniel · Minor prophets
Deuterocanon
Tobit · Judith · 1 Maccabees · 2 Maccabees · Wisdom (of Solomon) · Sirach · Baruch · Letter of Jeremiah · Additions to Daniel · Additions to Esther
Greek and Slavonic Orthodox canon
1 Esdras · 3 Maccabees · Prayer of Manasseh · Psalm 151
Georgian Orthodox canon
4 Maccabees · 2 Esdras
Ethiopian Orthodox "narrow" canon
Apocalypse of Ezra · Jubilees · Enoch · 1–3 Meqabyan · 4 Baruch
Syriac Peshitta
Psalms 152–155 · 2 Baruch · Letter of Baruch
Bible Portal

Books of the Torah

1. Genesis
2. Exodus
3. Leviticus
4. Numbers
5. Deuteronomy

Genesis (Greek, "birth", "origin") or Breishit (transliterated in several ways, Hebrew: "in the beginning" [1]) is the first book of the Bible used by Judaism and Christianity, and the first of five books of the Pentateuch or Torah. It contains biblical stories from the creation of the world to the descent of the children of Israel into Egypt, and some of the best-known biblical stories, including Adam and Eve, Cain and Abel, Noah's Ark, the Tower of Babel, and the biblical Patriarchs.
For Jews the theological importance of Genesis centers on the Covenants linking God to his Chosen People and the people to the Promised Land. Christianity has reinterpreted Genesis as the prefiguration of Christian beliefs, notably the Christian view of Christ as the new Adam and the New Testament as the culmination of the covenants.
Structurally, Genesis consists of the "primeval history" (chapters 1-11) and cycles of Patriarchal stories - Abraham, Isaac and Jacob/Israel. [2] The narrative of Joseph stands apart from these. Scholars believe that it reached its final form in the 5th

century BC, with a previous history of composition reaching back possibly to the 10th century.

-Contents:

1 Title
2 Summary
2.1 Primeval history
2.2 Abraham
2.3 Isaac
2.4 Jacob
2.5 Joseph
3 Structure and composition
3.1 Structure
3.2 Composition
4 Themes
4.1 The religion of the Patriarchs
4.2 Covenants
5 Genesis and subsequent tradition
6 Notes

-Title:

In Hebrew the book is called Breishit which means "in the beginning" and is the first word of the Hebrew text, in line with the other four books of the Torah. When the Bible was translated into Greek in the 3rd century BC to produce the Septuagint, the name given was Genesis, meaning "birth" or "origin". This was in line with the Septuagint use of subject themes as book names. The Greek title has continued to be used in all subsequent Latin and English versions of the book.

-Summary:

Rolf Rendtorff's division of Genesis into a primeval history and Patriarchal cycles - Abraham, Isaac, Jacob and Joseph - is followed here for convenience in organising the summary.

-Primeval history:

Further information: Creation according to Genesis
"When God[3] began to create heaven and earth, and the earth then was welter and waste and darkness over the deep and God's breath hovering over the waters, God

said, 'Let there be light.' and there was light"(Genesis chapter 1:3) [4]; the "firmament" separating "the waters which were under the firmament from the waters which were above the firmament;" dry land and seas and plants and trees which grew fruit with seed; the sun, moon and stars in the firmament; air-breathing sea creatures and birds; and on the sixth day, "the beasts of the earth according to their kinds." "Then God said, Let us make man in our image .. in the image of God He created him; male and female He created them." [5] On the Sabbath, God rests from the task of completing the heavens and the earth: "So God blessed the seventh day and hallowed it, because on it God rested from all his work which he had done in creation."

Before creating plants[6] or animals, [7] God forms Adam "from the dust of the ground and man became a living being." [8] God sets the man in the Garden of Eden and permits him to eat of all the fruit within it, except that of the Tree of the Knowledge of Good and Evil, "for in the day that you eat of it you shall die." God makes "every beast of the field and every bird of the air, and whatever the man called each living creature, that was its name .. but for the man there was not found a helper fit for him." God causes the man to sleep, and makes a woman from one of his ribs, and the man awakes and names his companion Woman, "because she was taken out of Man." [9] "And the man and his wife were both naked, and were not ashamed." [10] The serpent tells the woman that she will not die if she eats the fruit of the tree: "When you eat of it your eyes will be opened, and you will be like God, [11] knowing good and evil." So the woman eats and gives to the man who also eats. "Then the eyes of both were opened, and they knew that they were naked; and they sewed fig leaves together and made themselves aprons." God curses the serpent: "upon your belly you shall go, and dust you shall eat all the days of your life;" the woman he punishes with pain in childbirth and with subordination to man: "your desire shall be for your husband, and he shall rule over you;" and the man he punishes with a life of toil: "In the sweat of your face you shall eat bread till you return to the ground." The man names his wife Eve, [12] "because she was the mother of all living". "Behold", says God, "the man has become like one of us, knowing good and evil," and expels the couple from Eden, "lest he put forth his hand and take also of the tree of life, and eat, and live for ever." The gate of Eden is sealed by a cherub and a flaming sword "to guard the way to the tree of life." [13] Adam and Eve have two sons, Cain and Abel, the first a farmer, the second a shepherd. Each bring an offering to God, but God rejects Cain's offering. Cain murders Abel, and God then curses Cain: "When you till the ground, it shall no longer yield to you its strength; you shall be a fugitive and a wanderer on the earth." Cain fears that whoever meets him will kill him, but God places a mark on Cain to protect him, with the promise that "if any slays Cain, vengeance shall be taken on him sevenfold." Cain settles in the land of Nod, [14] "away from the presence of the Lord." [15]

The descendants of Cain are Enoch, Irad, Mehujael, Methushael, and Lamech. Seth is born to replace Abel. [15]
The generations of Adam are described, including Enoch, who "walked with God. [and] was no more, for God took him", [16] Methuselah, and Noah. The antediluvian Patriarchs are notable for their extreme longevity, with Methuselah living 969 years. The list ends with the birth of Noah's sons, from whom all humanity is descended. [17]
God sets the days of man at 120 years. [18] "The Nephilim were on the earth in those days, and also afterward, when the sons of God came in to the daughters of men, and they bore children to them. These were the mighty men that were of old, the men of renown." [19]
Angered by the wickedness of mankind, God selects Noah, [20] "a righteous man, blameless in his generation," and commands him to build an Ark, and to take on it his family and representatives of the animals. [21] God destroys the world with a Flood, [22] and afterwards enters into a covenant with Noah and his descendants, the entire human race, promising never again to destroy mankind in this way. [23]
Noah plants a vineyard, drinks wine, and falls into a drunken sleep. Ham "uncovers his fathers nakedness," and Noah places a curse on Ham's son Canaan, saying that he and all his descendants shall henceforth be slaves to Ham's brothers Shem and Japheth [24]
The seventy generations of the descendants of Noah are named, "and from these the nations spread abroad on the earth after the flood." [25] Men decide to build "a tower with its top in the heavens" in the land of Shinar, "lest we be scattered abroad upon the face of the whole earth." God fears the ambition of mankind: "This is only the beginning of what they will do; and nothing that they propose to do will now be impossible for them. Come, let us go down, and there confuse their language, that they may not understand one another's speech." And so mankind is scattered over the face of the earth, and the city "was called Babel, because there the Lord confused the language of all the earth." [26][27]
The Generations of Shem brings the biblical genealogy down to the generation of Abraham. [28]

-Abraham:

Terah leaves Ur of the Chaldees with his son Abram, [29] Abram's wife Sarai, and his nephew Lot, the son of Abram's brother Haran, towards the land of Canaan. They settle in the city of Haran, where Terah dies. [27] God commands Abram, "Go from your country and your kindred and your father's house to the land that I will show you, and I will make of you a great nation, and I will bless you, and make your name great, so that you will be a blessing. I will bless those who bless you, and him who curses you I will curse; and by you all the families of the earth shall bless

themselves." So Abram and his people and flocks journey to the land of Canaan, where God appears to Abram and says, "To your descendants I will give this land. [28]
Abram is forced by famine to go into Egypt, where Pharaoh takes possession of his wife, the beautiful Sarai, who Abram has misrepresented as his sister. God strikes the king and his house with plagues, so that he returns Sarai and expels Abram and all his people from Egypt. [28]
Abram returns to Canaan and separates from Lot in order to put an end to disputes about pasturage. He gives Lot the valley of the Jordan River, as far as Sodom, whose people "were wicked, great sinners against the LORD." To Abram God says, "Lift up your eyes, and look .. for all the land which you see I will give to you and to your descendants for ever. I will make your descendants as the dust of the earth; so that if one can count the dust of the earth, your descendants also can be counted. Arise, walk through the length and the breadth of the land, for I will give it to you." [30]
Lot is taken prisoner during a war between the King of Shinar[31] and the King of Sodom and their allies, "four kings against five." Abram rescues Lot and is blessed by Melchizedek, king of Salem (the future Jerusalem) and "priest of God Most High". Abram refuses the King of Sodom's offer of the spoils of victory, saying: "I have sworn to the LORD God Most High, maker of heaven and earth, that I would not take a thread or a sandal-thong or anything that is yours, lest you should say, `I have made Abram rich.' [32]
God makes a covenant [33] with Abram, promising that Abram's descendants shall be as numerous as the stars in the heavens, that they shall suffer oppression in a foreign land for four hundred years, but that they shall inherit the land "from the river of Egypt to the great river, the river Euphrates." [34]
Sarai, being childless, tells Abram to take his Egyptian handmaiden, Hagar, as wife. Hagar becomes pregnant with Ishmael, [35] and God appears to her to promise that the child will be "a wild donkey of a man, his hand against every man and every man's hand against him," whose descendants "cannot be numbered." [36]
God makes a covenant with Abram: Abram will have a numerous progeny and the possession of the land of Canaan, and Abram's name is changed to "Abraham" [37] and that of Sarai to "Sarah," and circumcision of all males is instituted as an external sign of the covenant. Abraham asks of God that Ishmael "might live in Thy sight," but God replies that Sarah will bear a son, who will be named Isaac, [38] and that it is with Isaac and his descendants that the covenant will be established. "As for Ishmael, I have heard you; behold, I will bless him and make him fruitful and multiply him exceedingly; he shall be the father of twelve princes, and I will make him a great nation. But I will establish my covenant with Isaac." [39]
God appears again to Abraham. Three strangers [40] appear, and Abraham receives them hospitably. God tells him that Sarah will shortly bear a son, and Sarah,

overhearing, laughs: "After I have grown old, and my husband is old, shall I have pleasure?" [41] God tells Abraham that he will punish Sodom, "because the outcry against Sodom and Gomorrah is great and their sin is very grave." The strangers depart. Abraham protests that it is not just "to slay the righteous with the wicked," and asks if the whole city can be spared if even ten righteous men are found there. God replies: "For the sake of ten I will not destroy it." [42]
The two [43] messengers are hospitably received by Lot. The men of Sodom surround the house and called to Lot, "Where are the men who came to you tonight? Bring them out to us, so that we may know them." Lot offers his two virgin daughters in place of the messengers, but the men refuse. Lot and his family are led out of Sodom, and Sodom and Gomorrah are destroyed by fire-and-brimstone; but Lot's wife, looking back, is turned to a pillar of salt. Lot's daughters, fearing that they will not find husbands and that Lot's line will die out, make their father drunk and lie with him; their children become the ancestors of the Moabites and Ammonites. [44]
Abraham represents Sarah as his sister before Abimelech, [45] king of Gerar. God visits a curse of barrenness upon Abimelech and his household and warns the king that Sarah is Abraham's wife, not his sister. Abimelech restores Sarah to Abraham, loads them both with gifts and sends them away. [46]

-Isaac:

Sarah gives birth to Isaac, saying, "God has made laughter for me, everyone who hears will laugh over me." At Sarah's insistence Ishmael and his mother Hagar are driven out into the wilderness. When Ishmael is near dying, an angel speaks to Hagar and promises that God will not forget them but will make of Ishmael a great nation; "Then God opened her eyes, and she saw a well of water; and she went, and filled the skin with water, " And God was with the lad, and he grew up.." Abraham enters into a covenant with Abimelech, who confirms his right to the well of Beer-sheba. [47]
God tests Abraham by commanding that he sacrifice Issac. Abraham obeys; but, as he is about to lay the knife upon his son, God restrains him, promising him numberless descendants. [48] On the death of Sarah, Abraham purchases Machpelah for a family tomb [49] and sends his servant to Mesopotamia, Nahor's home, to find among his relations a wife for Isaac; and Rebekah, Nahor's granddaughter, is chosen. [50] Other children are born to Abraham by another wife, Keturah, among whose descendants are the Midianites; and he dies in a prosperous old age and is buried in his tomb at Hebron. [51]

-Jacob:

Isaac's wife Rebekah is barren, but Isaac prays to God, and she gives birth to the twins Esau, [52] and Jacob. [53]
Isaac represents Rebekah as his sister before Abimelech, king of Gerar. Abimelech learns of the deception and is angered. Isaac is fortunate in all his undertakings in that country. His prosperity excites the jealousy of Abimelech, who sends him away; but the king sees that Isaac is blessed by God and makes a covenant with him at the well of Beer-sheba. [54]
Jacob deceives his father Isaac and obtains the blessing of prosperity [55] which should have been Esau's. Fearing Esau's anger he flees to Haran, the home of his mother's brother Laban. [56] Isaac, prohibiting Jacob from marrying a Canaanite woman, tells him to go and marry one of Laban's daughters. On the way, Jacob falls asleep on a stone and dreams of a ladder stretching from Heaven to Earth and thronged with angels, and God promises him prosperity and many descendants; and when he awakes Jacob sets the stone as a pillar [57] and names the place Bethel. [58]
Jacob hires himself to Laban on condition that, after having served for seven years as a herdsman, he shall marry the younger daughter, Rachel, with whom he is in love. At the end of this period Laban gives him the elder daughter, Leah, explaining that it is the custom to marry the elder before the younger. Jacob does get to marry Rachel at the same time, but to be allowed to leave with her he must serve another seven years. During the next seven years, he has sons by his two wives and their two handmaidens, the ancestors of the tribes of Israel. Jacob then works another seven years, deceiving Laban to increase his flocks at his uncle's expense, and gains great wealth in sheep, goats, camels, donkeys and slave-girls.
Jacob flees with his family and flocks from Laban; Laban pursues and catches him, but God warns Laban not to harm Jacob, and they are reconciled. [59] On approaching his home he is in fear of Esau, to whom he sends presents under the care of his servants, and then sends his wives and children away. "And Jacob was left alone; and a man wrestled with him until the breaking of the day." [60] Neither Jacob nor the stranger can prevail, but the man touches Jacob's thigh[61] and pleads to be released before daybreak, but Jacob refuses to release the being until he agrees to give a blessing; the stranger then announces to Jacob that he shall bear the name "Israel", "for you have striven with God and with men, and have prevailed." [62] and is freed. "The sun rose upon him as he passed Penuel, [63] limping because of his thigh." [64]
The meeting with Esau proves friendly, and the brothers are reconciled: "to see your face is like seeing the face of God," is Jacob's greeting. The brothers part, and Jacob settles near the city of Shechem. [65] Jacob's daughter Dinah goes out, and "Shechem the son of Hamor the Hivite, the prince of the land, saw her, he seized her and lay with her and humbled her". [66] Shechem asks Jacob for Dinah's hand in marriage, but the sons of Jacob deceive the men of Shechem and slaughter them and

take captive their wives and children and loot the city. Jacob is angered that his sons have brought upon him the enmity of the Canaanites, but his sons say, "Should he treat our sister as a harlot?" [67]
Jacob goes up to Bethel; there "God said to him, Your name is Jacob; no longer shall your name be called Jacob, but Israel shall be your name. So his name was called Israel"; and Jacob sets up a stone pillar at the place and names it Bethel. He goes up to his father Isaac at Hebron, and there Isaac dies and is buried. [68]

-Joseph:

Jacob makes a coat of many colours [69] for his favourite son, Joseph. Jacob's son Judah takes a Canaanite wife and has two sons, Er and Onan; Er dies, and his widow Tamar, disguised as a prostitute, tricks Judah into having a child by her (Onan, who should have fathered the child, refused). She gives birth to twins, the elder of whom is Pharez, ancestor of the future royal house of David. Joseph's jealous brothers sell him to some Ishmaelites and show Jacob the coat, dipped in goat's blood, as proof that Joseph is dead. Meanwhile the Midianites[70] sell Joseph to Potiphar, the captain of Pharaoh's guard, [71] but Potiphar's wife, unable to seduce Joseph, accuses him falsely, and he is cast into prison. [72] Here he correctly interprets the dreams of two of his fellow prisoners, the king's butler and baker. [73] Joseph next interprets the dream of Pharaoh, of seven fat cattle and seven lean cattle, as meaning seven years of plenty followed by seven years of famine, and advises Pharaoh to store grain during the good years. He is appointed second in the kingdom, and, in the ensuing famine, "all the earth came to Egypt to Joseph to buy grain, because the famine was severe over all the earth." [74]
Jacob sends his sons to Egypt to buy grain. The brothers appear before Joseph, who recognizes them but does not reveal himself. After having proved them on this and on a second journey, and they having shown themselves so fearful and penitent that Judah even offers himself as a slave, Joseph reveals his identity, forgives his brothers the wrong they did him, and he promises to settle in Egypt both them and his father [75] Jacob brings his whole family to Egypt, where Pharaoh assigns to them the land of Goshen. [76] Jacob receives Joseph's sons Ephraim and Manasseh among his own sons, [77] then calls his sons to his bedside and reveals their future to them. [78] Jacob dies and is interred in the family tomb at Machpelah (Hebron). Joseph lives to see his great-grandchildren, and on his death-bed he exhorts his brethren, if God should remember them and lead them out of the country, to take his bone’s with them. The book ends with Joseph's remains being "put in a coffin in Egypt." [79]

-Structure and composition:

-Structure:

Scholars generally accept the division of Genesis into the Primeval History of Genesis 1-11, the Patriarchal cycles of Abraham, Isaac and Jacob, and the story of Joseph.
The "primeval history" consists of three narrative units separated by two genealogies and an ethnography (or ethno-geography):
-First narrative: Creation-Eden
-Genealogy: descendants of Cain and Seth
-Second narrative: "Sons of God"-Noah-Curse of Ham
-Ethnography (Table of Nations)
-Third narrative: Tower of Babel, dispersal of peoples
-Genealogy: Descendants of Seth to Abraham
The highly artificial and literary character of this unit makes it unlikely that any oral traditions lie behind it, and indeed its literary origins have long been identified in the corpus of Babylonian myths, especially the Enuma Elish. A Greek influence has also been discerned - the Table of Nations is apparently based on a 7th century Greek work by Hecataeus.
The Patriarchal cycles, in contrast, show strong signs of oral origins. Martin Noth has suggested that the three began as separate cycles, with the Abraham and Isaac stories linking up before being joined by the Jacob cycle. The Joseph story presents a strong contrast to the first three Patriarchal stories - for example, God never appears to Joseph in person or offers him guidance as he does with Abraham, Isaac and Jacob, nor is there any mention of the Covenant. These factors, plus the fact that the story is presented as a tightly structured narrative rather than as a loosely connected collection of tales, has led some scholars to accept it a consciously contrived fictional addition to the book, added to provide a connection between the Patriarchal stories, which take place in Canaan, and the Exodus story, which begins in Egypt.

-Composition:

For much of the 20th century, academic scholarship on the origins of Genesis was dominated by the documentary hypothesis advanced by Julius Wellhausen in the late 19th century. This sees Genesis as a composite work assembled from originally independent sources: the J text, named for its use of the term YHWH (JHWH in German) as the name of God; the E text, named for its characteristic usage of the term "Elohim" for God; and the P, or Priestly source, named for its preoccupation with the Aaronid priesthood. These texts were composed independently between 950 BC and 500 BC and underwent numerous processes of redaction, emerging in their current form in around 450 BC. Several anomalous sources not traceable to

any of the three major documents have been identified, notably Genesis 14 (the battle of Abraham and the "Kings of the East"), and the "Blessing of Jacob" contained in the Joseph narrative. One such work, the Book of Generations, was used by the Redactor (final editor of the Pentateuch) to provide the narrative framework for Genesis, ten occurrences of the toledot (Hebrew "generations") formula introducing ten units of the book. [80]

For centuries, Moses had been believed to have been the author of Genesis, and Wellhausen's hypothesis was thus received by traditionally-minded Jews and Christians as an attack on one of their central beliefs. But in the first half of the 20th century the science of Biblical archaeology, developed by William F. Albright and his followers, combined with the new methods of biblical scholarship known as source criticism and tradition history, developed by Hermann Gunkel, Robert Alter and Martin Noth, seemed to demonstrate that the stories of Genesis (or, at least, the stories of the Patriarchs; the early part of Genesis- rom the Creation to the Tower of Babel -hich were already regarded as legendary by mainstream scholarship) were based in genuinely ancient oral tradition grounded in the material culture of the 2nd millennium BC. Thus by the middle of the 20th century it seemed that archaeology and scholarship had reconciled Wellhausen with a modified version of authorship by Moses. [81]

This consensus was challenged in the 1970s by the publication of two books, Thomas L. Thompson's "The Historicity of the Patriarchal Narratives" (1974), and John Van Seters's "Abraham in History and Tradition" (1975), both of which pointed out that the archaeological evidence connecting the author of Genesis to the 2nd millennium BC could equally well apply to the 1st millennium, and that oral traditions were not nearly so easily recoverable as Gunkel and others had said. A third influential work, R. N. Whybray's "The Making of the Pentateuch" (1987), analysed the assumptions underlying Wellhausen's work and found them illogical and unconvincing, and William G. Dever attacked the philosophical foundations of Albrightean biblical archaeology, arguing that it was neither desirable nor possible to use the bible to interpret the archaeological record.

The theories currently being advanced can be divided into four:[citation needed] 1). Revisions of Wellhausen's documentary model, of which Richard Elliot Friedman's is one of the better known;[82] 2). Fragmentary models such as that of R. N. Whybray, who sees the Torah as the product of a single author working from a multitude of small fragments rather than from large coherent source texts;[83], 3). The conservative position ably defended by A H Finn -The Unity of the Pentateuch-, R K Harrison -Introduction To The Old Testament- Tyndale Press- and defended by scholars such as D. Kidner -IVP commentary on Genesis- and J G Wenham -Word Bible Commentary on Genesis 1-15- and 4). Supplementary models such as that advanced by John Van Seters, who sees in Genesis the gradual accretion of material over many centuries and from many hands. [84] The 19th

century dating of the final form of Genesis and the Pentateuch to c. 500-450 BC continues to be widely accepted irrespective of the model adopted,but with greater respect being made to the ancient nature of the majority of the material. [85] Although a minority of scholars known as biblical minimalists argue for a date largely or entirely within the last two centuries BC.
Alongside these new approaches to the history of the text has come an increasing interest in the way the narratives tell their stories, concentrating not on the origins of Genesis but on its meaning, both for the society which produced it and for the modern day, placing "a new emphasis on the narrative's purpose to shape audiences' perceptions of the world around them and to instruct them in how to live in this world and relate to its God." [86]

-Themes:

-The religion of the Patriarchs:

In 1929 Albrecht Alt proposed that the Hebrews arrived in Canaan at different times and as different groups, each with its nameless "gods of the fathers," In time these gods were assimilated with the Canaanite El, and names such as "El, God of Israel" emerged. The "God of Abraham" then became identified with the "God of Isaac" and so on. Finally "Yahweh" was introduced in the Mosaic period. The authors of Genesis, living in a later period when Yahweh had become the only God, partly obscured and partly preserved this history in their attempt to demonstrate that the patriarchs shared their own monotheistic worship of Yahweh. According to Alt, the theology of the earliest period and of later fully-developed monotheistic Judaism were nevertheless identical: both Yahweh and the tribal gods revealed himself/themselves to the patriarchs, promised them descendants, and protected them in their wanderings; they in turn enjoyed a special relationship with their god, worshipped him, and established holy places in his honour.
In 1934 Julius Lewy, drawing on the recently discovered Ugarit texts, argued that the "God of Abraham" was not anonymous, but was probably El Shaddai, "El of the Mountain", El being identified with a mythical holy mountain. The name Shaddai, however, remains mysterious, and has also been identified with both a specific city and with a Hebrew root meaning "breast". [87] In 1962 Frank Moore Cross concluded that the name Yahweh developed as one of the many epithets of El: "El the creator, he who causes to be." For Cross the continuity between El and Yahweh explained how the other El-names could continue to be used in Genesis, and why Baal - in Canaanite mythology a rival to El who gradually took over the father-god's position - was regarded with such hostility. [88] More recently, Mark S. Smith has returned to the Ugarit texts to show how polytheism "was a feature of Israelite

religion down through the end of the Iron Age and how monotheism emerged in the seventh and sixth centuries." [89]
In contrast to this picture of a Canaanite background to Genesis, Lloyd R. Bailey (1968) and E.L. Abel (1973) have suggested that Abraham worshipped Sin the Amorite moon-god of Harran, pointing, among other things, to Abraham's association with Harran and Ur, both centres of the cult of Sin, to the epithet "Father of the gods" applied to Sin (comparable to Abram's name, "Exalted Father") and to the close similarity between names associated with Abraham and with Sin: Sarah/Sarratu (Sin's wife); Milcah/Malkatu (Sin's daughter); and Terah/Ter (a name of Sin). [90] M. Haran has also distinguished between Canaanite and Patriarchal religion, pointing out that the Patriarchs never worship at existing shrines but build their own, fitting a semi-nomadic lifestyle. He also points to the invocation of Shaddai by Baalam and the identification of the Patriarchal God with the "sons of Eber" in Genesis 10:21 as evidence that their god was not originally Canaanite. Gordon Wenham has pointed out that Il/El is a well-known member of the third-millennium Mesopotamian pantheon, concluding: "Whether El was ever identified with the moon god is uncertain. To judge from the names of Abraham's relations and the cult of his home town, his ancestors at least were moon-god worshippers. Whether he continued to honour this god identifying him with El, or converted to El, is unclear." [91]

-Covenants:

The covenants are integral to the understanding not only of Genesis but also of the entire Bible. [92] Kenneth Kitchen has shown that the form of the contracts with their blessings and curses are datable along with the geo-political context, the price of slaves and the common law precedent. [93] Otto Eissfeldt, an early scholar of the Ugarit texts, recognised that in Ugarit the promise of a son was given to kings together with promises of blessing and numerous descendants, a clear parallel to the pattern of Genesis. Claus Westermann, (1964 and 1976), analysing the Genesis covenants in the light of Ugarit and Icelandic sagas, came to the conclusion that the Patriarchal stories were usually lacking any promises in their original form. Westermann saw the promise of a son in Genesis 16:11 and 18:1-15 as genuine, as well as the promise of land behind 15:7-21 and 28:13-15; the rest he saw as representing later editors. [94] Rolf Rendtorff accepts Westermann's thesis that the Patriarchal stories were originally independent, and suggests that the promises were added to link the stories of Abraham, Isaac and Jacob into cycles which grew through a process of gradual accretion into the final book. John Van Seters, in contrast, sees Genesis as a late and unified composition, from which it is impossible to excise the Covenants without doing damage to the overall narrative. [95]

-Genesis and subsequent tradition:

The early Church, with its Jewish roots, assumed an authoritative nature for Genesis and based its own emerging theology on this and other Jewish holy texts. The author of the gospel of John paraphrased Genesis 1 to personify the eternal logos (Greek, "reason", "word", "speech"): "In the beginning was the word, and the word was with God, and the word was God." This passage is interpreted by a majority of Christians to mark the first emergence of the distinctive Catholic and later Protestant Christian concept of the Trinity, and thus of Christianity's emerging break with Judaism in the late 1st century. The serpent of Eden became Satan, and Genesis 3:15, "He shall bruise your head, and you shall bruise his heel," became the Protevangelium, the "First Gospel", predicting the coming of the Messiah who would be victorious over evil and Satan; Jesus was interpreted as the "new Adam" who would redeem mankind from the sin of Eden, and the Ark of Noah became symbolic of the Church itself, offering salvation through the waters of baptism. The story of Abraham shows at least four separate covenants and contracts with different lords and powers. The purpose appears to be illustration of several different forms of common law obligations to the various common law authorities of the Ancient Near East. There are rights of passage or easement, conditions of ownership, obligations of fealty, terms of payment, rights of inheritance, blessings of compliance and curses spelling out the consequences of breach. [96]
Not only the general theology of Christianity but also specific narrative details of the new faith drew on the authority of Genesis: thus the three messengers who visit Abraham to announce the birth of Isaac are paralleled by an undisclosed number of magi who visit the infant Jesus; and the tale of Joseph in Egypt is echoed by the Holy Family's flight into Egypt.

-Notes:

1. Hebrew word 7225 in Strong's
2. http://www.annettereed.com/RS-2VV3/handout1.pdf
3. Genesis uses the words YHWH and Elohim (and El) for God; the combined form in Gen.2 and 3,YHWH Elohim, usually translated as "LORD God", although used commonly throughout the Old Testament, is unique here in Genesis to these two chapters.
4. Robert Alter, 2004, The Five Books of Moses, New York: W.W. Norton & Company page 17. The first verse of Genesis is difficult to translate because it begins with the indefinite rather than definite article. Other notable translations include "When God set about the Create the heaven and the earth - the world being then a formless waste, with darkness over the seas and only an awesome wind sweeping over the water, God said, "Let there by light.' And there was light." (E.A.

Speiser, Tha Anchor Bible: Genesis New York: Bantam Doubleday Dell.); "At the beginning of God's creating of the heavens and the earth, when the earth was wild and waste, darkness over the face of Ocean, rushing-spirit of God hovering over the face of the waters - God said: Let there be light! And there was light (Everett Fox, 1983, The Schocken Bible, Volume I: The Five Books of Moses pages 11-13) and "When God began to create the heaven and the earth - the earth being unformed and void, with darkness over the surface of the deep and a wind from God sweeping over the water - God said, 'Let there be light'; and there was light." (W. Gunther Plaut, ed., 1981 The Torah: A Modern Commentary. New York: Union of American Hebrew Congregations, page 18)
5. The Hebrew for "man" can have the generalized meaning of "mankind", but creates problems with rendering pronouns in English translation.
6. Genesis 2:5
7. Genesis 2:18-19
8. "The Hebrew term (nefesh, “being”) is often translated “soul,” but the word usually refers to the whole person. The phrase (nefesh khayyah, “living being”) is used of both animals and human beings." Netbible (see fn. 4)
9. Ishah, woman, and ish, man
10. Genesis 2.

11. The Hebrew is in the plural: "You shall be as gods."
12. Hebrew Havva, "life".
13. Genesis 3.
14. Literally, "in the land of Wandering".
15. Genesis 4.
16. The meaning of this phrase at Genesis 5:24 was the subject of much discussion in later Jewish literature, being taken by the rabbinic commentators to mean that Enoch did not die.
17. Genesis 5.
18. The text seems to imply that God is limiting the human lifespan to 120 years, as reached by Moses; but many individuals after this point are recorded as living longer, and later Jewish commentators interpreted the passage to mean that God was giving mankind 120 years to repent before sending the Flood.
19. Genesis 6. The term Nephilim is mentioned in Genesis, Enoch and Jubilees as applying to a pre-Flood race; but in Numbers 13:33 the Hebrew scouts sent to spy out the Promised Land report them as living there. References to "post-Flood Nephilim" gave rise to Talmudic traditions that their forebear, Og of Bashan, had survived the Deluge by clinging to the outside of the Ark.
20. Hebrew "Rest": Noah's father Lamech gives this name to his son saying, "Out of the ground which the Lord has cursed this one shall bring us relief from our work and from the toil of our hands." (Gen.5:29)

21. Genesis 6.
22. Genesis 7. and Genesis 8.
23. Genesis 9. God forbids the eating of flesh with blood, "that is, its life," still in it, forbids murder, and institutes the death penalty for murderers; in return, God promises never again to visit a deluge upon all the world, and places the first rainbow in the clouds as a sign of the covenant.
24. Genesis 9.
25. Genesis 10.
26. Hebrew Babal, "confusion"; but if the story is based on the ziggurat of Babylon the etymology is incorrect, as the Akkadian "Babilu", the English Babylon, means "Gate of God".
27. Genesis 11.
28. Genesis 12.
29. Hebrew ab, "father", plus ram, "exalted".
30. Genesis 13.
31. An inexact location, but roughly equivalent to the lands of the Tigris and Euphrates.
32. Genesis 14.
33. See Fire pot Early Jewish Symbol of God
34. Genesis 15. The "river of Egypt", traditionally identified not with the Nile but with Wadi el Arish in the Sinai, and the Euphrates, represent the supposed bounds of Israel at its height under Solomon.
35. Hebrew Yishmael, "God will hear".
36. Genesis 16.
37. The name Abraham has no meaning in Hebrew. It is traditionally supposed to signify "Father of Multitudes," although the Hebrew for this would be "Abhamon".
38. Hebrew Yitzhak, "he laughed," sometimes rendered as "he rejoiced" - three explanations of the name are given, the first in this chapter where Abraham laughs when told that Sarah will bear a son.
39. Genesis 17.
40. Often translated as "angels", but the Hebrew refers to men.
41. The second explanation of the name Isaac - in the first, at chapter 17, it is Abraham who laughs.
42. Genesis 18. Abraham's intercession on behalf of the people of Sodom is the foundation of the important Jewish tradition of righteousness.
43. Genesis 18 describes three messengers, Genesis 19 two. The traditional gloss is that God was one of the three who came to Abraham and stayed with him while the other two went on to Sodom.
44. Genesis 19.
45. Literally, "father-king", apparently a title.
46. Genesis 20.

47. Genesis 21.
48. Genesis 22.
49. Genesis 23.
50. Genesis 24.
51. Genesis 25.
52. Hebrew Esau, "made" or "completed".
53. Hebrew Yaakov, from a root meaning "crooked, bent", usually interpreted as meaning "heel" - according to the narrative he was born second, holding Esau's heel. The precise meaning is unclear.
54. Genesis 26.
55. "May God give you of the dew of heaven, and of the fatness of the earth, and plenty of grain and wine. 29: Let peoples serve you, and nations bow down to you. Be lord over your brothers, and may your mother's sons bow down to you. Cursed be every one who curses you, and blessed be every one who blesses you!" (Genesis 27:28-29)
56. Genesis 27.
57. Traditionally the place where this pillar is erected is identified as the site of the Holy of Holies within the Jewish Temple at Jerusalem.
58. Genesis 28. The name Bethel in Hebrew and related West Semitic languages means "House of El;" in later Jewish tradition the name was taken to mean "House of God."
59. Genesis 31.
60. Literally, "a stranger," traditionally interpreted as an angel or as God.
61. Hebrew wayyiga bekap-yereko. This is usually translated as "struck (or touched) the hollow of his thigh"; but yerek is also applied to male or female genitals, suggesting that the intended meaning is that the stranger seized Jacob's scrotum, and Jacob's subsequent injury can be construed as a hernia rather than a dislocated hip or thigh. See Lyle Eslinger, "The Case of an Immodest Lady Wrestler", Vetus Testamentum, XXXI 3 (1981), pp273-274
62. Hebrew Yisrael, "He will struggle with God;" but the second part of the quoted verse can be translated as: "for you have become great (sar) before God and men," implying that "Israel" means "He will be great (sar) before God."
63. Penuel or Peniel, literally "Face of God" - the sentence connects the mysterious stranger and the following passage about the meeting with Esau.
64. Genesis 32.
65. Genesis 33.
66. This passage is traditionally taken to mean that Shechem raped rather than seduced Dinah, but the text is not conclusive.
67. Genesis 34.
68. Genesis 35.

69. Hebrew Kethoneth passim This is traditionally translated as "coat of many colours", but can also mean long sleeves, or embroidered. Whatever translation is chosen, it means a royal garment.
70. The merchants are described first as Ishmaelites and later as Midianites. There have been many attempts to reconcile the discrepancy.
71. Genesis 37.
72. Genesis 39.
73. Genesis 40.
74. Genesis 41.
75. Genesis 42-45.
76. Genesis 46-47.
77. Genesis 48.
78. Genesis 49.
79. Genesis 50. The Book of Joshua describes the later burial of Joseph's bone's in Shechem following the Exodus from Egypt.
80. See Frank Moore Cross, The Priestly Work, in "Canaanite Myth and Hebrew Epic", 1973. The toledot are:
1. The generations of the heavens and the earth (2:4).
2. The generations of Adam (5:1).
3. The generations of Noah (6:9).
4. The generations of Shem, Ham, and Japheth, the sons of Noah (10:1).
5. The generations of Shem (11:10).
6. The generations of Terah (11:27).
7. The generations of Ishmael (25:12).
8. The generations of Isaac (25:19).
9. The generations of Esau (36:1, 9).
10. The generations of Jacob (37:2).
81. See Gordon Wenham, "Pentateuchal Studies Today", Themelios 22.1, October 1996.
82. Richard Elliot Friedman, "The Bible with Sources Revealed", 2003.
83. R. N. Whybray, "The Making of the Pentateuch: A Methodological Study", JSOT Press, Sheffield, 1987.
84. John Van Seters, "Abraham in History and Tradition", Yale University Press, ISBN, 1975.
85. For an overview of current critical theories on the origins of the Pentateuch, see Source Analysis: Revisions and Alternatives. For a more detailed treatment, see "An overlooked message: the critique of kings and affirmation of equality in the primeval history" from Biblical Theology Bulletin, Winter 2006.
86. "What's New in Interpreting Genesis", 1995
87. See Biblical Studies Org. and David Biale, "The God With Breasts: El Shaddai in the Bible, 1982.

88. Frank Moore Cross, "Yahweh and the God of the Patriarchs, 1962 and 1973.
89. Mark S. Smith, "The Origins of Biblical Monotheism: Israel's Polytheistic Background and the Ugaritic Texts", 2002. Review of "Origins of Biblical Monotheism", Journal of Hebrew Scriptures, Vol.).
90. Lloyd Bailey, "Israelite El Sadday and Amorite Bel Sade" and E.L. Abel, "The Nature of the Patriarchal God El Sadday".
91. Gordon J. Wenham, "The Religion of the Patriarchs"
92. Robertson, O. Palmer, The Christ of the Covenants"
93. "Yet it has long been recognised that many of the promises are not original parts of the stories in which they are found."J.A. Emerton, "The Origin of the Promises to the Patriarchs in the Older Sources of the Book of Genesis".
94. Westermann distinguished four types of promise: a son; descendents; blessing; land. He regarded promises as early if they were not combined and if they were intrinsic to the narrative.
95. Summarised from "The Patriarchs: History and Religion".
96. The Abrahamic covenants was interpreted to further underline Christ's fulfillment of the Covenant with Abraham: God's promise of a chosen people had passed from the children of Abraham, who had rejected Jesus, and was bestowed upon all those (both Jew and Gentile) who accepted the new Covenant between God, in the divine person of his Son, and his Church.

Sourse: wikipedia, minor edited by Herman Fridsma.
http://en.wikipedia.org/wiki/Genesis

Question; What is evolution in biology?

Answer:

In biology, evolution is change in the inherited traits of a population of organisms from one generation to the next. These changes are caused by a combination of three main processes: variation, reproduction, and selection. Genes that are passed on to an organism's offspring produce the inherited traits that are the basis of evolution. These traits vary within populations, with organisms showing heritable differences in their traits. When organisms reproduce, their offspring may have new or altered traits. These new traits arise in two main ways: either from mutations in genes or from the transfer of genes between populations and between species. In species that reproduce sexually, new combinations of genes are also produced by genetic recombination, which can increase variation between organisms. Evolution occurs when these heritable differences become more common or rare in a population.

Two major mechanisms drive evolution. The first is natural selection, a process causing heritable traits that are helpful for survival and reproduction to become more common in a population, and harmful traits to become more rare. This occurs because individuals with advantageous traits are more likely to reproduce, so that more individuals in the next generation inherit these traits. [1][2] Over many generations, adaptations occur through a combination of successive, small, random changes in traits, and natural selection of those variants best-suited for their environment. [3]
The second major mechanism driving evolution is genetic drift, an independent process that produces random changes in the frequency of traits in a population. Genetic drift results from the role probability plays in whether a given trait will be passed on as individuals survive and reproduce. Though the changes produced in any one generation by drift and selection are small, differences accumulate with each subsequent generation and can, over time, cause substantial changes in the organisms. This process can culminate in the emergence of new species. [4] Indeed, the similarities between organisms suggest that all known species are descended from a common ancestor (or ancestral gene pool) through this process of gradual divergence. [1]
Evolutionary biologists document the fact that evolution occurs, and also develop and test theories that explain its causes. The study of evolutionary biology began in the mid-nineteenth century, when studies of the fossil record and the diversity of living organisms convinced most scientists that species changed over time. [5][6] However, the mechanism driving these changes remained unclear until the 1859 publication of Charles Darwin's On the Origin of Species, detailing the theory of evolution by natural selection. [7] Darwin's work soon led to overwhelming acceptance of evolution among scientists. [8][9][10][11] In the 1930s, Darwinian natural selection was combined with Mendelian inheritance to form the modern evolutionary synthesis, [12] which connected the units of evolution (genes) and the mechanism of evolution (natural selection). This powerful explanatory and predictive theory directs research by constantly raising new questions, and it has become the central organizing principle of modern biology, providing a unifying explanation for the diversity of life on Earth. [9][10][13]

-Contents:

1 Heredity
2 Variation
2.1 Mutation
2.2 Sex and recombination
2.3 Population genetics
3 Mechanisms

3.1 Natural selection
3.2 Genetic drift
3.3 Gene flow
4 Outcomes
4.1 Adaptation
4.2 Co-evolution
4.3 Co-operation
4.4 Speciation
4.5 Extinction
5 Evolutionary history of life
5.1 Origin of life
5.2 Common descent
5.3 Evolution of life
6 History of evolutionary thought
7 Social and cultural responses
8 Applications
9 References

-Heredity:

DNA structure. Bases are in the center, surrounded by phosphate–sugar chains in a double helix.
Evolution in organisms occurs through changes in heritable traits – particular characteristics of an organism. In humans, for example, eye colour is an inherited characteristic, which individuals can inherit from one of their parents. [14] Inherited traits are controlled by genes and the complete set of genes within an organism's genome is called its genotype. [15]
The complete set of observable traits that make up the structure and behaviour of an organism is called its phenotype. These traits come from the interaction of its genotype with the environment. [16] As a result, not every aspect of an organism's phenotype is inherited. Suntanned skin results from the interaction between a person's genotype and sunlight; thus, suntans are not passed on to people's children. However, people have different responses to sunlight, arising from differences in their genotype; a striking example is individuals with the inherited trait of albinism, who do not tan and are highly sensitive to sunburn. [17]
Heritable traits are passed from one generation to the next via DNA, a molecule that encodes genetic information. [15] DNA is a polymer composed of four types of bases. The sequence of bases along a particular DNA molecule specify the genetic information, in a manner similar to a sequence of letters specifying a sentence. Portions of a DNA molecule that specify a single functional unit are called genes; different genes have different sequences of bases. Within cells, the long strands of

DNA form condensed structures called chromosomes. A specific location within a chromosome is known as a locus. If the DNA sequence at a locus varies between individuals, the different forms of this sequence are called alleles. DNA sequences can change through mutations, producing new alleles. If a mutation occurs within a gene, the new allele may affect the trait that the gene controls, altering the phenotype of the organism.
However, while this simple correspondence between an allele and a trait works in some cases, most traits are more complex and are controlled by multiple interacting genes. [18][19] The study of such complex traits is a major area of current genetic research. Another interesting but unsolved question in genetics is if epigenetics is important in evolution, this is where heritable changes occur in organisms without there being any changes to the sequences of their genes. [20]

-Variation:

An individual organism's phenotype results from both its genotype and the influence from the environment it has lived in. A substantial part of the variation in phenotypes in a population is caused by the differences between their genotypes. [19] The modern evolutionary synthesis defines evolution as the change over time in this genetic variation. The frequency of one particular allele will fluctuate, becoming more or less prevalent relative to other forms of that gene. Evolutionary forces act by driving these changes in allele frequency in one direction or another. Variation disappears when an allele reaches the point of fixation - when it either disappears from the population or replaces the ancestral allele entirely. [21] Variation comes from mutations in genetic material, migration between populations (gene flow), and the reshuffling of genes through sexual reproduction. Variation also comes from exchanges of genes between different species; for example, through horizontal gene transfer in bacteria, and hybridization in plants. [22] Despite the constant introduction of variation through these processes, most of the genome of a species is identical in all individuals of that species. [23] However, even relatively small changes in genotype can lead to dramatic changes in phenotype: chimpanzees and humans differ in only about 5% of their genomes. [24]

-Mutation:

Genetic variation comes from random mutations that occur in the genomes of organisms. Mutations are changes in the DNA sequence of a cell's genome and are caused by radiation, viruses, transposons and mutagenic chemicals, as well as errors that occur during meiosis or DNA replication. [25][26][27] These mutagens produce several different types of change in DNA sequences; these can either have no effect, alter the product of a gene, or prevent the gene from functioning. Studies

in the fly Drosophila melanogaster suggest that if a mutation changes a protein produced by a gene, this will probably be harmful, with about 70 percent of these mutations having damaging effects, and the remainder being either neutral or weakly beneficial. [28] Due to the damaging effects that mutations can have on cells, organisms have evolved mechanisms such as DNA repair to remove mutations. [25] Therefore, the optimal mutation rate for a species is a trade-off between costs of a high mutation rate, such as deleterious mutations, and the metabolic costs of maintaining systems to reduce the mutation rate, such as DNA repair enzymes. [29] Some species such as retroviruses have such high mutation rates that most of their offspring will possess a mutated gene. [30] Such rapid mutation may be an advantage since these viruses will evolve constantly and rapidly, and thus evade the responses of the human immune system. [31]

Mutations can involve large sections of DNA becoming duplicated, which is a major source of raw material for evolving new genes, with tens to hundreds of genes duplicated in animal genomes every million years. [32] Most genes belong to larger families of genes of shared ancestry. [33] Novel genes are produced by several methods, commonly through the duplication and mutation of an ancestral gene, or by recombining parts of different genes to form new combinations with new functions. [34][35] Here, domains act as modules, each with a particular and independent function, that can be mixed together to produce genes encoding new proteins with novel properties. [36] For example, the human eye uses four genes to make structures that sense light: three for colour vision and one for night vision; all four arose from a single ancestral gene. [37] Another advantage of duplicating a gene (or even an entire genome) is that overlapping or redundant functions in multiple genes allows alleles to be retained that would otherwise be harmful, thus increasing genetic diversity. [38]

Changes in chromosome number may involve even larger mutations, where segments of the DNA within chromosomes break and then rearrange. For example, two chromosomes in the Homo genus fused to produce human chromosome 2; this fusion did not occur in the lineage of the other apes, and they retain these separate chromosomes. [39] In evolution, the most important role of such chromosomal rearrangements may be to accelerate the divergence of a population into new species by making populations less likely to interbreed, and thereby preserving genetic differences between these populations. [40]

Sequences of DNA that can move about the genome, such as transposos, make up a major fraction of the genetic material of plants and animals, and may have been important in the evolution of genomes. [41] For example, more than a million copies of the Alu sequence are present in the human genome, and these sequences have now been recruited to perform functions such as regulating gene expression. [42] Another effect of these mobile DNA sequences is that when they move within

a genome, they can mutate or delete existing genes and thereby produce genetic diversity. [43]

-Sex and recombination:

In asexual organisms, genes are inherited together, or linked, as they cannot mix with genes in other organisms during reproduction. However, the offspring of sexual organisms contain random mixtures of their parents' chromosomes that are produced through independent assortment. In the related process of genetic recombination, sexual organisms can also exchange DNA between two matching chromosomes. [44] Recombination and reassortment do not alter allele frequencies, but instead change which alleles are associated with each other, producing offspring with new combinations of alleles. [45] While this process increases the variation in any individual's offspring, genetic mixing can be predicted to either have no effect, increase, or decrease the genetic variation in the population, depending on how the various alleles in the population are distributed. For example, if two alleles are randomly distributed in a population, then sex will have no effect on variation; however, if two alleles tend to be found as a pair, then genetic mixing will even out this non-random distribution and over time make the organisms in the population more similar to each other. [45] The overall effect of sex on natural variation remains unclear, but recent research suggests that sex usually increases genetic variation and may increase the rate of evolution. [46][47]
Recombination allows even alleles that are close together in a strand of DNA to be inherited independently. However, the rate of recombination is low, since in humans in a stretch of DNA one million base pairs long there is about a one in a hundred chance of a recombination event occurring per generation. As a result, genes close together on a chromosome may not always be shuffled away from each other, and genes that are close together tend to be inherited together. [48] This tendency is measured by finding how often two alleles of different genes occur together, which is called their linkage disequilibrium. A set of alleles that is usually inherited in a group is called a haplotype.
Sexual reproduction helps to remove harmful mutations and retain beneficial mutations. [49] Consequently, when alleles cannot be separated by recombination – such as in mammalian Y chromosomes, which pass intact from fathers to sons – harmful mutations accumulate. [50][51] In addition, recombination and reassortment can produce individuals with new and advantageous gene combinations. These positive effects are balanced by the fact that this process can cause mutations and separate beneficial combinations of genes. [49]

-Population genetics:

From a genetic viewpoint, evolution is a generation-to-generation change in the frequencies of alleles within a population that shares a common gene pool. [52] A population is a localized group of individuals belonging to the same species. For example, all of the moths of the same species living in an isolated forest represent a population. A single gene in this population may have several alternate forms, which account for variations between the phenotypes of the organisms. An example might be a gene for coloration in moths that has two alleles: black and white. A gene pool is the complete set of alleles in a single population, so each allele occurs a certain number of times in a gene pool. The fraction of genes within the gene pool that are a particular allele is called the allele frequency. Evolution occurs when there are changes in the frequencies of alleles within a population of interbreeding organisms; for example the allele for black color in a population of moths becoming more common.
To understand the mechanisms that cause a population to evolve, it is useful to consider what conditions are required for a population not to evolve. The Hardy-Weinberg principle states that the frequencies of alleles (variations in a gene) in a sufficiently large population will remain constant if the only forces acting on that population are the random reshuffling of alleles during the formation of the sperm or egg, and the random combination of the alleles in these sex cells during fertilization. [53] Such a population is said to be in Hardy-Weinberg equilibrium - it is not evolving. [54]

-Mechanisms:

The three main mechanisms that produce evolution are natural selection, genetic drift, and gene flow. Natural selection favors genes that improve capacity for survival and reproduction. Genetic drift is random change in the frequency of alleles, caused by the random sampling of a generation's genes during reproduction. Gene flow is the transfer of genes within and between populations. The relative importance of natural selection and genetic drift in a population varies depending on the strength of the selection and the effective population size, which is the number of individuals capable of breeding. [55] Natural selection usually predominates in large populations, while genetic drift dominates in small populations. The dominance of genetic drift in small populations can even lead to the fixation of slightly deleterious mutations. [56] As a result, changing population size can dramatically influence the course of evolution. Population bottlenecks, where the population shrinks temporarily and therefore loses genetic variation, result in a more uniform population. [21] Bottlenecks also result from alterations in gene flow such as decreased migration, expansions into new habitats, or population subdivision. [55]

-Natural selection:

Natural selection is the process by which genetic mutations that enhance reproduction become, and remain, more common in successive generations of a population. It has often been called a "self-evident" mechanism because it necessarily follows from three simple facts:
-Heritable variation exists within populations of organisms.
-Organisms produce more offspring than can survive.
-These offspring vary in their ability to survive and reproduce.
These conditions produce competition between organisms for survival and reproduction. Consequently, organisms with traits that give them an advantage over their competitors pass these advantageous traits on, while traits that do not confer an advantage are not passed on to the next generation. [57]
The central concept of natural selection is the evolutionary fitness of an organism. This measures the organism's genetic contribution to the next generation. However, this is not the same as the total number of offspring: instead fitness measures the proportion of subsequent generations that carry an organism's genes. [58] Consequently, if an allele increases fitness more than the other alleles of that gene, then with each generation this allele will become more common within the population. These traits are said to be "selected for". Examples of traits that can increase fitness are enhanced survival, and increased fecundity. Conversely, the lower fitness caused by having a less beneficial or deleterious allele results in this allele becoming rarer- they are "selected against". [2] Importantly, the fitness of an allele is not a fixed characteristic, if the environment changes, previously neutral or harmful traits may become beneficial and previously beneficial traits become harmful. [1]
Natural selection within a population for a trait that can vary across a range of values, such as height, can be categorized into three different types. The first is directional selection, which is a shift in the average value of a trait over time - for example organisms slowly getting taller. [59] Secondly, disruptive selection is selection for extreme trait values and often results in two different values becoming most common, with selection against the average value. This would be when either short or tall organisms had an advantage, but not those of medium height. Finally, in stabilizing selection there is selection against extreme trait values on both ends, which causes a decrease in variance around the average value and less diversity. [60][57] This would, for example, cause organisms to slowly become all the same height.
A special case of natural selection is sexual selection, which is selection for any trait that increases mating success by increasing the attractiveness of an organism to potential mates. [61] Traits that evolved through sexual selection are particularly prominent in males of some animal species, despite traits such as cumbersome

antlers, mating calls or bright colors that attract predators, decreasing the survival of individual males. [62] This survival disadvantage is balanced by higher reproductive success in males that show these hard to fake, sexually selected traits. [63]
Natural selection most generally makes nature the measure against which individuals, and individual traits, are more or less likely to survive. "Nature" in this sense refers to an ecosystem, that is, a system in which organisms interact with every other element, physical as well as biological, in their local environment. Eugene Odum, a founder of ecology, defined an ecosystem as: "Any unit that includes all of the organisms..in a given area interacting with the physical environment so that a flow of energy leads to clearly defined trophic structure, biotic diversity, and material cycles (i.e.: exchange of materials between living and nonliving parts) within the system." [64] Each population within an ecosystem occupies a distinct niche, or position, with distinct relationships to other parts of the system. These relationships involve the life history of the organism, its position in the food chain, and its geographic range. This broad understanding of nature enables scientists to delineate specific forces which, together, comprise natural selection.
An active area of research is the unit of selection, with natural selection being proposed to work at the level of genes, cells, individual organisms, groups of organisms and even species. [65][66] None of these are mutually exclusive and selection may act on multiple levels simultaneously. [67] An example of selection occurring below the level of the individual organism are genes called transposons, which can replicate and spread throughout a genome. [68] Selection at a level above the individual, such as group selection, may allow the evolution of co-operation, as discussed below. [69]

-Genetic drift:

Simulation of genetic drift of 20 unlinked alleles in populations of 10 (top) and 100 (bottom). Drift to fixation is more rapid in the smaller population.
Genetic drift is the change in allele frequency from one generation to the next that occurs because alleles in offspring are a random sample of those in the parents, as well as from the role that chance plays in determining whether a given individual will survive and reproduce. [21] In mathematical terms, alleles are subject to sampling error. As a result, when selective forces are absent or relatively weak, allele frequencies tend to "drift" upward or downward randomly (in a random walk). This drift halts when an allele eventually becomes fixed, either by disappearing from the population, or replacing the other alleles entirely. Genetic drift may therefore eliminate some alleles from a population due to chance alone. Even in the absence of selective forces, genetic drift can cause two separate populations that

began with the same genetic structure to drift apart into two divergent populations with different sets of alleles. [70]
The time for an allele to become fixed by genetic drift depends on population size, with fixation occurring more rapidly in smaller populations. [71] The precise measure of population that is important is called the effective population size. The effective population is always smaller than the total population since it takes into account factors such as the level of inbreeding, the number of animals that are too old or young to breed, and the lower probability of animals that live far apart managing to mate with each other. [72]
Although natural selection is responsible for adaptation, the relative importance of the two forces of natural selection and genetic drift in driving evolutionary change in general is an area of current research in evolutionary biology. [73] These investigations were prompted by the neutral theory of molecular evolution, which proposed that most evolutionary changes are the result of the fixation of neutral mutations that do not have any immediate effects on the fitness of an organism. [74] Hence, in this model, most genetic changes in a population are the result of constant mutation pressure and genetic drift. [75] This form of the neutral theory is now largely abandoned, since it does not seem to fit the genetic variation seen in nature. [76][77] However, a more recent and better-supported version of this model is the nearly-neutral theory, where most mutations only have small effects on fitness. [57]

-Gene flow:

Male lions leave the pride where they are born and take over a new pride to mate. This results in gene flow between prides.
Gene flow is the exchange of genes between populations, which are usually of the same species. [78] Examples of gene flow within a species include the migration and then breeding of organisms, or the exchange of pollen. Gene transfer between species includes the formation of hybrid organisms and horizontal gene transfer. Migration into or out of a population can change allele frequencies, as well as introducing genetic variation into a population. Immigration may add new genetic material to the established gene pool of a population. Conversely, emigration may remove genetic material. As barriers to reproduction between two diverging populations are required for the populations to become new species, gene flow may slow this process by spreading genetic differences between the populations. Gene flow is hindered by mountain ranges, oceans and deserts or even man-made structures such as the Great Wall of China, which has hindered the flow of plant genes. [79]
Depending on how far two species have diverged since their most recent common ancestor, it may still be possible for them to produce offspring, as with horses and donkeys mating to produce mules. [80] Such hybrids are generally infertile, due to

the two different sets of chromosomes being unable to pair up during meiosis. In this case, closely related species may regularly interbreed, but hybrids will be selected against and the species will remain distinct. However, viable hybrids are occasionally formed and these new species can either have properties intermediate between their parent species, or possess a totally new phenotype. [81] The importance of hybridization in creating new species of animals is unclear, although cases have been seen in many types of animals, [82] with the gray tree frog being a particularly well-studied example. [83]
Hybridization is, however, an important means of speciation in plants, since polyploidy (having more than two copies of each chromosome) is tolerated in plants more readily than in animals. [84][85] Polyploidy is important in hybrids as it allows reproduction, with the two different sets of chromosomes each being able to pair with an identical partner during meiosis. [86] Polyploids also have more genetic diversity, which allows them to avoid inbreeding depression in small populations. [87]
Horizontal gene transfer is the transfer of genetic material from one organism to another organism that is not its offspring; this is most common among bacteria. [88] In medicine, this contributes to the spread of antibiotic resistance, as when one bacteria acquires resistance genes it can rapidly transfer them to other species. [89] Horizontal transfer of genes from bacteria to eukaryotes such as the yeast Saccharomyces cerevisiae and the adzuki bean beetle Callosobruchus chinensis may also have occurred. [90][91] An example of larger-scale transfers are the eukaryotic bdelloid rotifers, which appear to have received a range of genes from bacteria, fungi, and plants. [92] Viruses can also carry DNA between organisms, allowing transfer of genes even across biological domains. [93] Large-scale gene transfer has also occurred between the ancestors of eukaryotic cells and prokaryotes, during the acquisition of chloroplasts and mitochondria. [94]

-Outcomes:

Evolution influences every aspect of the form and behaviour of organisms. Most prominent are the specific behavioural and physical adaptations that are the outcome of natural selection. These adaptations increase fitness by aiding activities such as finding food, avoiding predators or attracting mates. Organisms can also respond to selection by co-operating with each other, usually by aiding their relatives or engaging in mutually beneficial symbiosis. In the longer term, evolution produces new species through splitting ancestral populations of organisms into new groups that cannot or will not interbreed.
These outcomes of evolution are sometimes divided into macroevolution, which is evolution that occurs at or above the level of species, such as extinction and speciation, and microevolution, which is smaller evolutionary changes, such as

adaptations, within a species or population. In general, macroevolution is regarded as the outcome of long periods of microevolution. [95] Thus, the distinction between micro- and macroevolution is not a fundamental one - the difference is simply the time involved. [96] However, in macroevolution, the traits of the entire species may be important. For instance, a large amount of variation among individuals allows a species to rapidly adapt to new habitats, lessening the chance of it going extinct, while a wide geographic range increases the chance of speciation, by making it more likely that part of the population will become isolated. In this sense, microevolution and macroevolution might involve selection at different levels - with microevolution acting on genes and organisms, versus macroevolutionary processes acting on entire species and affecting the rate of speciation and extinction. [97][98][99]
A common misconception is that evolution is "progressive," but natural selection has no long-term goal and does not necessarily produce greater complexity. [100][101] Although complex species have evolved, this occurs as a side effect of the overall number of organisms increasing, and simple forms of life remain more common. [102] For example, the overwhelming majority of species are microscopic prokaryotes, which form about half the world's biomass despite their small size, [103] and constitute the vast majority of Earth's biodiversity. [104] Simple organisms have therefore been the dominant form of life on Earth throughout its history and continue to be the main form of life up to the present day, with complex life only appearing more diverse because it is more noticeable. [105]

-Adaptation:

Adaptations are structures or behaviours that enhance a specific function, causing organisms to become better at surviving and reproducing. [7] They are produced by a combination of the continuous production of small, random changes in traits, followed by natural selection of the variants best-suited for their environment. [106] This process can cause either the gain of a new feature, or the loss of an ancestral feature. An example that shows both types of change is bacterial adaptation to antibiotic selection, with genetic changes causing antibiotic resistance by both modifying the target of the drug, or increasing the activity of transporters that pump the drug out of the cell. [107] Other striking examples are the bacteria Escherichia coli evolving the ability to use citric acid as a nutrient in a long-term laboratory experiment, [108] Flavobacterium evolving a novel enzyme that allows these bacteria to grow on the by-products of nylon manufacturing, [109][110] and the soil bacterium Sphingobium evolving an entirely new metabolic pathway that degrades the synthetic pesticide pentachlorophenol. [111][112]
However, many traits that appear to be simple adaptations are in fact exaptations: structures originally adapted for one function, but which coincidentally became

somewhat useful for some other function in the process. [113] One example is the African lizard Holaspis guentheri, which developed an extremely flat head for hiding in crevices, as can be seen by looking at its near relatives. However, in this species, the head has become so flattened that it assists in gliding from tree to tree—an exaptation. [113] Another is the recruitment of enzymes from glycolysis and xenobiotic metabolism to serve as structural proteins called crystallins within the lenses of organisms' eyes. [114][115]

As adaptation occurs through the gradual modification of existing structures, structures with similar internal organization may have very different functions in related organisms. This is the result of a single ancestral structure being adapted to function in different ways. The bone's within bat wings, for example, are structurally similar to both human hands and seal flippers, due to the common descent of these structures from an ancestor that also had five digits at the end of each forelimb. Other idiosyncratic anatomical features, such as bone's in the wrist of the panda being formed into a false "thumb," indicate that an organism's evolutionary lineage can limit what adaptations are possible. [117]
[116]

During adaptation, some structures may lose their original function and become vestigial structures. [118] Such structures may have little or no function in a current species, yet have a clear function in ancestral species, or other closely related species. Examples include pseudogenes, [119] the non-functional remains of eyes in blind cave-dwelling fish, [120] wings in flightless birds, [121] and the presence of hip bone's in whales and snakes. [122] Examples of vestigial structures in humans include wisdom teeth, [123] the coccyx, [118] and the vermiform appendix. [118]

A critical principle of ecology is that of competitive exclusion: no two species can occupy the same niche in the same environment for a long time. [124] Consequently, natural selection will tend to force species to adapt to different ecological niches. This may mean that, for example, two species of cichlid fish adapt to live in different habitats, which will minimize the competition between them for food. [125]

An area of current investigation in evolutionary developmental biology is the developmental basis of adaptations and exaptations. [126] This research addresses the origin and evolution of embryonic development and how modifications of development and developmental processes produce novel features. [127] These studies have shown that evolution can alter development to create new structures, such as embryonic bone structures that develop into the jaw in other animals instead forming part of the middle ear in mammals. [128] It is also possible for structures that have been lost in evolution to reappear due to changes in developmental genes, such as a mutation in chickens causing embryos to grow teeth similar to those of crocodiles. [129] It is now becoming clear that most alterations in the form of

organisms are due to changes in the level and timing of the expression of a small set of conserved genes. [130]

-Co-evolution:

Interactions between organisms can produce both conflict and co-operation. When the interaction is between pairs of species, such as a pathogen and a host, or a predator and its prey, these species can develop matched sets of adaptations. Here, the evolution of one species causes adaptations in a second species. These changes in the second species then, in turn, cause new adaptations in the first species. This cycle of selection and response is called co-evolution. [131] An example is the production of tetrodotoxin in the rough-skinned newt and the evolution of tetrodotoxin resistance in its predator, the common garter snake. In this predator-prey pair, an evolutionary arms race has produced high levels of toxin in the newt and correspondingly high levels of resistance in the snake. [132]

-Co-operation:

However, not all interactions between species involve conflict. [133] Many cases of mutually beneficial interactions have evolved. For instance, an extreme cooperation exists between plants and the mycorrhizal fungi that grow on their roots and aid the plant in absorbing nutrients from the soil. [134] This is a reciprocal relationship as the plants provide the fungi with sugars from photosynthesis. Here, the fungi actually grow inside plant cells, allowing them to exchange nutrients with their hosts, while sending signals that suppress the plant immune system. [135]
Coalitions between organisms of the same species have also evolved. An extreme case is the eusociality found in social insects, such as bees, termites and ants, where sterile insects feed and guard the small number of organisms in a colony that are able to reproduce. On an even smaller scale, the somatic cells that make up the body of an animal limit their reproduction so they can maintain a stable organism, which then supports a small number of the animal's germ cells to produce offspring. Here, somatic cells respond to specific signals that instruct them whether to grow, remain as they are, or die. If cells ignore these signals and multiply inappropriately, their uncontrolled growth causes cancer. [25]
These examples of cooperation within species are thought to have evolved through the process of kin selection, which is where one organism acts to help raise a relative's offspring. [136] This activity is selected for because if the helping individual contains alleles which promote the helping activity, it is likely that its kin will also contain these alleles and thus those alleles will be passed on. [137] Other processes that may promote cooperation include group selection, where cooperation provides benefits to a group of organisms. [138]

-Speciation:

The four mechanisms of speciation:
Speciation is the process where a species diverges into two or more descendant species. [139] Evolutionary biologists view species as statistical phenomena and not categories or types. This view is counterintuitive since the classical idea of species is still widely-held, with a species seen as a class of organisms exemplified by a "type specimen" that bears all the traits common to this species. Instead, a species is now defined as a separately evolving lineage that forms a single gene pool. Although properties such as genetics and morphology are used to help separate closely-related lineages, this definition has fuzzy boundaries. [140] However, the exact definition of the term "species" is still controversial, particularly in prokaryotes, [141] and this is called the species problem. [142] Biologists have proposed a range of more precise definitions, but the definition used is a pragmatic choice that depends on the particularities of the species concerned. [142] Typically the actual focus on biological study is the population, an observable interacting group of organisms, rather than a species, an observable similar group of individuals.
Speciation has been observed multiple times under both controlled laboratory conditions and in nature. [143] In sexually reproducing organisms, speciation results from reproductive isolation followed by genealogical divergence. There are four mechanisms for speciation. The most common in animals is allopatric speciation, which occurs in populations initially isolated geographically, such as by habitat fragmentation or migration. Selection under these conditions can produce very rapid changes in the appearance and behaviour of organisms. [144][145] As selection and drift act independently on populations isolated from the rest of their species, separation may eventually produce organisms that cannot interbreed. [146]
The second mechanism of speciation is peripatric speciation, which occurs when small populations of organisms become isolated in a new environment. This differs from allopatric speciation in that the isolated populations are numerically much smaller than the parental population. Here, the founder effect causes rapid speciation through both rapid genetic drift and selection on a small gene pool. [147]
The third mechanism of speciation is parapatric speciation. This is similar to peripatric speciation in that a small population enters a new habitat, but differs in that there is no physical separation between these two populations. Instead, speciation results from the evolution of mechanisms that reduce gene flow between the two populations. [139] Generally this occurs when there has been a drastic change in the environment within the parental species' habitat. One example is the grass Anthoxanthum odoratum, which can undergo parapatric speciation in response to localized metal pollution from mines. [148] Here, plants evolve that have

resistance to high levels of metals in the soil. Selection against interbreeding with the metal-sensitive parental population produces a change in flowering time of the metal-resistant plants, causing reproductive isolation. Selection against hybrids between the two populations may cause reinforcement, which is the evolution of traits that promote mating within a species, as well as character displacement, which is when two species become more distinct in appearance. [149]

Finally, in sympatric speciation species diverge without geographic isolation or changes in habitat. This form is rare since even a small amount of gene flow may remove genetic differences between parts of a population. [150] Generally, sympatric speciation in animals requires the evolution of both genetic differences and non-random mating, to allow reproductive isolation to evolve. [151]

One type of sympatric speciation involves cross-breeding of two related species to produce a new hybrid species. This is not common in animals as animal hybrids are usually sterile. This is because during meiosis the homologous chromosomes from each parent are from different species and cannot successfully pair. However, it is more common in plants because plants often double their number of chromosomes, to form polyploids. This allows the chromosomes from each parental species to form a matching pair during meiosis, since as each parent's chromosomes is represented by a pair already. [152] An example of such a speciation event is when the plant species Arabidopsis thaliana and Arabidopsis arenosa cross-bred to give the new species Arabidopsis suecica. [153] This happened about 20,000 years ago, [154] and the speciation process has been repeated in the laboratory, which allows the study of the genetic mechanisms involved in this process. [155] Indeed, chromosome doubling within a species may be a common cause of reproductive isolation, as half the doubled chromosomes will be unmatched when breeding with undoubled organisms. [85]

Speciation events are important in the theory of punctuated equilibrium, which accounts for the pattern in the fossil record of short "bursts" of evolution interspersed with relatively long periods of stasis, where species remain relatively unchanged. [156] In this theory, speciation and rapid evolution are linked, with natural selection and genetic drift acting most strongly on organisms undergoing speciation in novel habitats or small populations. As a result, the periods of stasis in the fossil record correspond to the parental population, and the organisms undergoing speciation and rapid evolution are found in small populations or geographically restricted habitats, and therefore rarely being preserved as fossils. [157]

-Extinction:

Extinction is the disappearance of an entire species. Extinction is not an unusual event, as species regularly appear through speciation, and disappear through

extinction. [158] Indeed, virtually all animal and plant species that have lived on earth are now extinct, [159] and extinction appears to be the ultimate fate of all species. [160] These extinctions have happened continuously throughout the history of life, although the rate of extinction spikes in occasional mass extinction events. [161] The Cretaceous–Tertiary extinction event, during which the dinosaurs went extinct, is the most well-known, but the earlier Permian–Triassic extinction event was even more severe, with approximately 96 percent of species driven to extinction. [161] The Holocene extinction event is an ongoing mass extinction associated with humanity's expansion across the globe over the past few thousand years. Present-day extinction rates are 100-1000 times greater than the background rate, and up to 30 percent of species may be extinct by the mid 21st century. [162] Human activities are now the primary cause of the ongoing extinction event;[163] global warming may further accelerate it in the future. [164]
The role of extinction in evolution depends on which type is considered. The causes of the continuous "low-level" extinction events, which form the majority of extinctions, are not well understood and may be the result of competition between species for limited resources (competitive exclusion). [12] If competition from other species does alter the probability that a species will become extinct, this could produce species selection as a level of natural selection. [65] The intermittent mass extinctions are also important, but instead of acting as a selective force, they drastically reduce diversity in a nonspecific manner and promote bursts of rapid evolution and speciation in survivors. [161]

-Evolutionary history of life:

Main article: Evolutionary history of life

-Origin of life:

The origin of life is a necessary precursor for biological evolution, but understanding that evolution occurred once organisms appeared and investigating how this happens does not depend on understanding exactly how life began. [165] The current scientific consensus is that the complex biochemistry that makes up life came from simpler chemical reactions, but it is unclear how this occurred. [166] Not much is certain about the earliest developments in life, the structure of the first living things, or the identity and nature of any last universal common ancestor or ancestral gene pool. [167][168] Consequently, there is no scientific consensus on how life began, but proposals include self-replicating molecules such as RNA, [169] and the assembly of simple cells. [170]

-Common descent:

The hominoids are descendants of a common ancestor.
All organisms on Earth are descended from a common ancestor or ancestral gene pool. [171] Current species are a stage in the process of evolution, with their diversity the product of a long series of speciation and extinction events. [172] The common descent of organisms was first deduced from four simple facts about organisms: First, they have geographic distributions that cannot be explained by local adaptation. Second, the diversity of life is not a set of completely unique organisms, but organisms that share morphological similarities. Third, vestigial traits with no clear purpose resemble functional ancestral traits, and finally, that organisms can be classified using these similarities into a hierarchy of nested groups - similar to a family tree. [7] However, modern research has suggested that, due to horizontal gene transfer, this "tree of life" may be more complicated than a simple branching tree since some genes have spread independently between distantly-related species. [173][174]
Past species have also left records of their evolutionary history. Fossils, along with the comparative anatomy of present-day organisms, constitute the morphological, or anatomical, record. [175] By comparing the anatomies of both modern and extinct species, paleontologists can infer the lineages of those species. However, this approach is most successful for organisms that had hard body parts, such as shells, bone’s or teeth. Further, as prokaryotes such as bacteria and archaea share a limited set of common morphologies, their fossils do not provide information on their ancestry.
More recently, evidence for common descent has come from the study of biochemical similarities between organisms. For example, all living cells use the same basic set of nucleotides and amino acids. [176] The development of molecular genetics has revealed the record of evolution left in organisms' genomes: dating when species diverged through the molecular clock produced by mutations. [177] For example, these DNA sequence comparisons have revealed the close genetic similarity between humans and chimpanzees and shed light on when the common ancestor of these species existed. [178]

-Evolution of life:

Evolutionary tree showing the divergence of modern species from their common ancestor in the center. [179] The three domains are colored, with bacteria blue, archaea green, and eukaryotes red.
Despite the uncertainty on how life began, it is generally accepted that prokaryotes inhabited the Earth from approximately 3–4 billion years ago. [180][181] No obvious changes in morphology or cellular organization occurred in these organisms over the next few billion years. [182]

The eukaryotes were the next major change in cell structure. These came from ancient bacteria being engulfed by the ancestors of eukaryotic cells, in a cooperative association called endosymbiosis. [94][183] The engulfed bacteria and the host cell then underwent co-evolution, with the bacteria evolving into either mitochondria or hydrogenosomes. [184] An independent second engulfment of cyanobacterial-like organisms led to the formation of chloroplasts in algae and plants. [185] It is unknown when the first eukaryotic cells appeared though they first emerged between 1.6 - 2.7 billion years ago.
The history of life was that of the unicellular eukaryotes, prokaryotes, and archaea until about 610 million years ago when multicellular organisms began to appear in the oceans in the Ediacaran period. [180][186] The evolution of multicellularity occurred in multiple independent events, in organisms as diverse as sponges, brown algae, cyanobacteria, slime moulds and myxobacteria. [187]
Soon after the emergence of these first multicellular organisms, a remarkable amount of biological diversity appeared over approximately 10 million years, in an event called the Cambrian explosion. Here, the majority of types of modern animals appeared in the fossil record, as well as unique lineages that subsequently became extinct. [188] Various triggers for the Cambrian explosion have been proposed, including the accumulation of oxygen in the atmosphere from photosynthesis. [189]
About 500 million years ago, plants and fungi colonized the land, and were soon followed by arthropods and other animals. [190] Amphibians first appeared around 300 million years ago, followed by early amniotes, then mammals around 200 million years ago and birds around 100 million years ago (both from "reptile"-like lineages). However, despite the evolution of these large animals, smaller organisms similar to the types that evolved early in this process continue to be highly successful and dominate the Earth, with the majority of both biomass and species being prokaryotes. [104]

-History of evolutionary thought:

Evolutionary ideas such as common descent and the transmutation of species have existed since at least the 6th century BC, when they were expounded by the Greek philosopher Anaximander. [191] Others who considered such ideas included the Greek philosopher Empedocles, the Roman philosopher-poet Lucretius, the Arab biologist Al-Jahiz, [192] the Persian philosopher Ibn Miskawayh, the Brethren of Purity, [193] and the Chinese philosopher Zhuangzi. [194] As biological knowledge grew in the 18th century, evolutionary ideas were set out by a few natural philosophers including Pierre Maupertuis in 1745 and Erasmus Darwin in 1796. [195] The ideas of the biologist Jean-Baptiste Lamarck about transmutation of species had wide influence. Charles Darwin formulated his idea of natural selection in 1838 and was still developing his theory in 1858 when Alfred Russel Wallace

sent him a similar theory, and both were presented to the Linnean Society of London in separate papers. [196] At the end of 1859 Darwin's publication of On the Origin of Species explained natural selection in detail and presented evidence leading to increasingly wide acceptance of the occurrence of evolution.

Debate about the mechanisms of evolution continued, and Darwin could not explain the source of the heritable variations which would be acted on by natural selection. Like Lamarck, he thought that parents passed on adaptations acquired during their lifetimes, [197] a theory which was subsequently dubbed Lamarckism. [198] In the 1880s August Weismann's experiments indicated that changes from use and disuse were not heritable, and Lamarckism gradually fell from favour. [199][200] More significantly, Darwin could not account for how traits were passed down from generation to generation. In 1865 Gregor Mendel found that traits were inherited in a predictable manner. [201] When Mendel's work was rediscovered in 1900s, disagreements over the rate of evolution predicted by early geneticists and biometricians led to a rift between the Mendelian and Darwinian models of evolution.

Yet it was the rediscovery of Gregor Mendel’s pioneering work on the fundamentals of genetics (of which Darwin and Wallace were unaware) by Hugo de Vries and others in the early 1900s that provided the impetus for a better understanding of how variation occurs in plant and animal traits. That variation is the main fuel used by natural selection to shape the wide variety of adaptive traits observed in organic life. Even though Hugo de Vries and other early geneticists were very critical of the theory of evolution, their rediscovery of and subsequent work on genetics eventually provided a solid basis on which the theory of evolution stood even more convincingly than when it was originally proposed. [202]

The apparent contradiction between Darwin’s theory of evolution by natural selection and Mendel’s work was reconciled in the 1920s and 1930s by evolutionary biologists such as J.B.S. Haldane, Sewall Wright, and particularly Ronald Fisher, who set the foundations for the establishment of the field of population genetics. The end result was a combination of evolution by natural selection and Mendelian inheritance, the modern evolutionary synthesis. [203] In the 1940s, the identification of DNA as the genetic material by Oswald Avery and colleagues and the subsequent publication of the structure of DNA by James Watson and Francis Crick in 1953, demonstrated the physical basis for inheritance. Since then, genetics and molecular biology have become core parts of evolutionary biology and have revolutionized the field of phylogenetics. [12]

In its early history, evolutionary biology primarily drew in scientists from traditional taxonomically oriented disciplines, whose specialist training in particular organisms addressed general questions in evolution. As evolutionary biology expanded as an academic discipline, particularly after the development of the modern evolutionary synthesis, it began to draw more widely from the biological sciences. [12] Currently

the study of evolutionary biology involves scientists from fields as diverse as biochemistry, ecology, genetics and physiology, and evolutionary concepts are used in even more distant disciplines such as psychology, medicine, philosophy and computer science.

-Social and cultural responses:

As "Darwinism" became widely accepted in the 1870s, caricatures of Charles Darwin with a quadrupedal ape or monkey body symbolised evolution. [204]
In the 19th century, particularly after the publication of On the Origin of Species, the idea that life had evolved was an active source of academic debate centered on the philosophical, social and religious implications of evolution. Nowadays, the fact that organisms evolve is uncontested in the scientific literature and the modern evolutionary synthesis is widely accepted by scientists. However, evolution remains a contentious concept for some religious groups. [205]
While many religions and denominations have reconciled their beliefs with evolution through various concepts of theistic evolution, there are many creationists who believe that evolution is contradicted by the creation myths found in their respective religions. [206] As Darwin recognized early on, the most controversial aspect of evolutionary biology is its implications for human origins. In some countries - notably the United States - these tensions between science and religion have fueled the ongoing creation - evolution controversy, a religious conflict focusing on politics and public education. [207] While other scientific fields such as cosmology [208] and earth science[209] also conflict with literal interpretations of many religious texts, evolutionary biology experiences significantly more opposition from religious literalists.
Another example associated with evolutionary theory that is now widely regarded as unwarranted is misnamed "Social Darwinism," a term given to the 19th century Whig Malthusian theory developed by Herbert Spencer into ideas about "survival of the fittest" in commerce and human societies as a whole, and by others into claims that social inequality, racism, and imperialism were justified. [210] However, these ideas contradict Darwin's own views, and contemporary scientists and philosophers consider these ideas to be neither mandated by evolutionary theory nor supported by data. [211][212]

-Applications:

A major technological application of evolution is artificial selection, which is the intentional selection of certain traits in a population of organisms. Humans have used artificial selection for thousands of years in the domestication of plants and animals. [213] More recently, such selection has become a vital part of genetic

engineering, with selectable markers such as antibiotic resistance genes being used to manipulate DNA in molecular biology.
As evolution can produce highly optimized processes and networks, it has many applications in computer science. Here, simulations of evolution using evolutionary algorithms and artificial life started with the work of Nils Aall Barricelli in the 1960s, and was extended by Alex Fraser, who published a series of papers on simulation of artificial selection. [214] Artificial evolution became a widely recognized optimization method as a result of the work of Ingo Rechenberg in the 1960s and early 1970s, who used evolution strategies to solve complex engineering problems. [215] Genetic algorithms in particular became popular through the writing of John Holland. [216] As academic interest grew, dramatic increases in the power of computers allowed practical applications, including the automatic evolution of computer programs. [217] Evolutionary algorithms are now used to solve multi-dimensional problems more efficiently than software produced by human designers, and also to optimize the design of systems. [218]

-References:

1. Futuyma, Douglas J. (2005). Evolution. Sunderland, Massachusetts: Sinauer Associates, Inc. ISBN 0-87893-187-2.
2. Lande R, Arnold SJ (1983). "The measurement of selection on correlated characters". Evolution 37: 1210–26}. doi:10.2307/2408842.
3. Ayala FJ (2007). "Darwin's greatest discovery: design without designer". Proc. Natl. Acad. Sci. U.S.A. 104 Suppl 1: 8567–73. doi:10.1073/pnas.0701072104. PMID 17494753. http://www.pnas.org/cgi/content/full/104/suppl_1/8567.
4. (Gould 2002)
5. Ian C. Johnston (1999). "History of Science: Early Modern Geology". Malaspina University-College. http://www.mala.bc.ca/~johnstoi/darwin/sect2.htm. Retrieved on 2008-01-15.
6. Bowler, Peter J. (2003). Evolution:The History of an Idea. University of California Press. ISBN 0-52023693-9.
7. Darwin, Charles (1859). On the Origin of Species (1st ed.). London: John Murray. pp. 1. http://darwin-online.org.uk/content/frameset?itemID=F373&viewtype=text&pageseq=16. . Related earlier ideas were acknowledged in Darwin, Charles (1861). On the Origin of Species (3rd ed.). London: John Murray. xiii. http://darwin-online.org.uk/content/frameset?itemID=F381&viewtype=text&pageseq=20.
8. AAAS Council (December 26, 1922). "AAAS Resolution: Present Scientific Status of the Theory of Evolution". American Association for the Advancement of Science. http://archives.aaas.org/docs/resolutions.php?doc_id=450.

9. "IAP Statement on the Teaching of Evolution" (PDF). The Interacademy Panel on International Issues. 2006. http://www.interacademies.net/Object.File/Master/6/150/Evolution%20statement.pdf. Retrieved on 2007-04-25. Joint statement issued by the national science academies of 67 countries, including the United Kingdom's Royal Society
10. Board of Directors, American Association for the Advancement of Science (2006-02-16). "Statement on the Teaching of Evolution" (PDF). American Association for the Advancement of Science. http://www.aaas.org/news/releases/2006/pdf/0219boardstatement.pdf. from the world's largest general scientific society
11. "Statements from Scientific and Scholarly Organizations". National Center for Science Education. http://www.ncseweb.org/resources/articles/8408_statements_from_scientific_and_12_19_2002.asp.
12. Kutschera U, Niklas K (2004). "The modern theory of biological evolution: an expanded synthesis". Naturwissenschaften 91 (6): 255–76. doi:10.1007/s00114-004-0515-y. PMID 15241603.
13. "Special report on evolution". New Scientist. 2008-01-19. http://www.newscientist.com/channel/life/evolution.
14. Sturm RA, Frudakis TN (2004). "Eye colour: portals into pigmentation genes and ancestry". Trends Genet. 20 (8): 327–32. doi:10.1016/j.tig.2004.06.010. PMID 15262401.
15. Pearson H (2006). "Genetics: what is a gene?". Nature 441 (7092): 398–401. doi:10.1038/441398a. PMID 16724031.
16. Visscher PM, Hill WG, Wray NR (April 2008). "Heritability in the genomics era--concepts and misconceptions". Nat. Rev. Genet. 9 (4): 255–66. doi:10.1038/nrg2322. PMID 18319743.
17. Oetting WS, Brilliant MH, King RA (1996). "The clinical spectrum of albinism in humans". Molecular medicine today 2 (8): 330–35. doi:10.1016/1357-4310(96)81798-9. PMID 8796918.
18. Phillips PC (November 2008). "Epistasis--the essential role of gene interactions in the structure and evolution of genetic systems". Nat. Rev. Genet. 9 (11): 855–67. doi:10.1038/nrg2452. PMID 18852697.
19. Wu R, Lin M (2006). "Functional mapping - how to map and study the genetic architecture of dynamic complex traits". Nat. Rev. Genet. 7 (3): 229–37. doi:10.1038/nrg1804. PMID 16485021.
20. Richards EJ (May 2006). "Inherited epigenetic variation--revisiting soft inheritance". Nat. Rev. Genet. 7 (5): 395–401. doi:10.1038/nrg1834. PMID 16534512.
21. Harwood AJ (1998). "Factors affecting levels of genetic diversity in natural populations". Philos. Trans. R. Soc. Lond., B, Biol. Sci. 353 (1366): 177–86.

doi:10.1098/rstb.1998.0200. PMID 9533122.
http://www.pubmedcentral.nih.gov/articlerender.fcgi?tool=pubmed&pubmedid=9533122.
22. Draghi J, Turner P (2006). "DNA secretion and gene-level selection in bacteria". Microbiology (Reading, Engl.) 152 (Pt 9): 2683–8. PMID 16946263.
*Mallet J (2007). "Hybrid speciation". Nature 446 (7133): 279–83. doi:10.1038/nature05706. PMID 17361174.
23. Butlin RK, Tregenza T (1998). "Levels of genetic polymorphism: marker loci versus quantitative traits". Philos. Trans. R. Soc. Lond., B, Biol. Sci. 353 (1366): 187–98. doi:10.1098/rstb.1998.0201. PMID 9533123.
http://www.pubmedcentral.nih.gov/articlerender.fcgi?tool=pubmed&pubmedid=9533123.
24. Wetterbom A, Sevov M, Cavelier L, Bergström TF (2006). "Comparative genomic analysis of human and chimpanzee indicates a key role for indels in primate evolution". J. Mol. Evol. 63 (5): 682–90. doi:10.1007/s00239-006-0045-7. PMID 17075697.
25. Bertram J (2000). "The molecular biology of cancer". Mol. Aspects Med. 21 (6): 167–223. doi:10.1016/S0098-2997(00)00007-8. PMID 11173079.
26. Aminetzach YT, Macpherson JM, Petrov DA (2005). "Pesticide resistance via transposition-mediated adaptive gene truncation in Drosophila". Science 309 (5735): 764–67. doi:10.1126/science.1112699. PMID 16051794.
27. Burrus V, Waldor M (2004). "Shaping bacterial genomes with integrative and conjugative elements". Res. Microbiol. 155 (5): 376–86. doi:10.1016/j.resmic.2004.01.012. PMID 15207870.
28. Sawyer SA, Parsch J, Zhang Z, Hartl DL (2007). "Prevalence of positive selection among nearly neutral amino acid replacements in Drosophila". Proc. Natl. Acad. Sci. U.S.A. 104 (16): 6504–10. doi:10.1073/pnas.0701572104. PMID 17409186.
29. Sniegowski P, Gerrish P, Johnson T, Shaver A (2000). "The evolution of mutation rates: separating causes from consequences". Bioessays 22 (12): 1057–66. doi:10.1002/1521-1878(200012)22:12<1057::AID-BIES3>3.0.CO;2-W. PMID 11084621.
30. Drake JW, Charlesworth B, Charlesworth D, Crow JF (1998). "Rates of spontaneous mutation". Genetics 148 (4): 1667–86. PMID 9560386.
http://www.pubmedcentral.nih.gov/articlerender.fcgi?tool=pubmed&pubmedid=9560386.
31. Holland J, Spindler K, Horodyski F, Grabau E, Nichol S, VandePol S (1982). "Rapid evolution of RNA genomes". Science 215 (4540): 1577–85. doi:10.1126/science.7041255. PMID 7041255.

32. Carroll SB, Grenier J, Weatherbee SD (2005). From DNA to Diversity: Molecular Genetics and the Evolution of Animal Design. Second Edition. Oxford: Blackwell Publishing. ISBN 1-4051-1950-0.
33. Harrison P, Gerstein M (2002). "Studying genomes through the aeons: protein families, pseudogenes and proteome evolution". J Mol Biol 318 (5): 1155–74. doi:10.1016/S0022-2836(02)00109-2. PMID 12083509.
34. Orengo CA, Thornton JM (2005). "Protein families and their evolution-a structural perspective". Annu. Rev. Biochem. 74: 867–900. doi:10.1146/annurev.biochem.74.082803.133029. PMID 15954844.
35. Long M, Betrán E, Thornton K, Wang W (November 2003). "The origin of new genes: glimpses from the young and old". Nat. Rev. Genet. 4 (11): 865–75. doi:10.1038/nrg1204. PMID 14634634.
36. Wang M, Caetano-Anollés G (2009). "The evolutionary mechanics of domain organization in proteomes and the rise of modularity in the protein world". Structure 17 (1): 66–78. doi:doi:10.1016/j.str.2008.11.008.
37. Bowmaker JK (1998). "Evolution of colour vision in vertebrates". Eye (London, England) 12 (Pt 3b): 541–47. PMID 9775215.
38. Gregory TR, Hebert PD (1999). "The modulation of DNA content: proximate causes and ultimate consequences". Genome Res. 9 (4): 317–24. PMID 10207154. http://www.genome.org/cgi/content/full/9/4/317.
39. Zhang J, Wang X, Podlaha O (2004). "Testing the chromosomal speciation hypothesis for humans and chimpanzees". Genome Res. 14 (5): 845–51. doi:10.1101/gr.1891104. PMID 15123584.
40. Ayala FJ, Coluzzi M (2005). "Chromosome speciation: humans, Drosophila, and mosquitoes". Proc. Natl. Acad. Sci. U.S.A. 102 Supplement 1: 6535–42. doi:10.1073/pnas.0501847102. PMID 15851677. http://www.pnas.org/cgi/content/full/102/suppl_1/6535.
41. Hurst GD, Werren JH (2001). "The role of selfish genetic elements in eukaryotic evolution". Nat. Rev. Genet. 2 (8): 597–606. doi:10.1038/35084545. PMID 11483984.
42. Häsler J, Strub K (2006). "Alu elements as regulators of gene expression". Nucleic Acids Res. 34 (19): 5491–97. doi:10.1093/nar/gkl706. PMID 17020921.
43. Aminetzach YT, Macpherson JM, Petrov DA (2005). "Pesticide resistance via transposition-mediated adaptive gene truncation in Drosophila". Science 309 (5735): 764–67. doi:10.1126/science.1112699. PMID 16051794.
44. Radding C (1982). "Homologous pairing and strand exchange in genetic recombination". Annu. Rev. Genet. 16: 405–37. doi:10.1146/annurev.ge.16.120182.002201. PMID 6297377.
45. Agrawal AF (2006). "Evolution of sex: why do organisms shuffle their genotypes?". Curr. Biol. 16 (17): R696. doi:10.1016/j.cub.2006.07.063. PMID 16950096.

46. Peters AD, Otto SP (2003). "Liberating genetic variance through sex". Bioessays 25 (6): 533–7. doi:10.1002/bies.10291. PMID 12766942.
47. Goddard MR, Godfray HC, Burt A (2005). "Sex increases the efficacy of natural selection in experimental yeast populations". Nature 434 (7033): 636–40. doi:10.1038/nature03405. PMID 15800622.
48. Lien S, Szyda J, Schechinger B, Rappold G, Arnheim N (2000). "Evidence for heterogeneity in recombination in the human pseudoautosomal region: high resolution analysis by sperm typing and radiation-hybrid mapping". Am. J. Hum. Genet. 66 (2): 557–66. doi:10.1086/302754. PMID 10677316. http://www.pubmedcentral.nih.gov/articlerender.fcgi?tool=pubmed&pubmedid=10677316.
49. Otto S (2003). "The advantages of segregation and the evolution of sex". Genetics 164 (3): 1099–118. PMID 12871918. http://www.pubmedcentral.nih.gov/articlerender.fcgi?tool=pubmed&pubmedid=12871918.
50. Muller H (1964). "The relation of recombination to mutational advance". Mutat. Res. 106: 2–9. PMID 14195748.
51. Charlesworth B, Charlesworth D (2000). "The degeneration of Y chromosomes". Philos. Trans. R. Soc. Lond., B, Biol. Sci. 355 (1403): 1563–72. doi:10.1098/rstb.2000.0717. PMID 11127901. http://www.pubmedcentral.nih.gov/articlerender.fcgi?tool=pubmed&pubmedid=11127901.
52. Stoltzfus A (2006). "Mutationism and the dual causation of evolutionary change". Evol. Dev. 8 (3): 304–17. doi:10.1111/j.1525-142X.2006.00101.x. PMID 16686641.
53. O'Neil, Dennis (2008). "Hardy-Weinberg Equilibrium Model". The synthetic theory of evolution: An introduction to modern evolutionary concepts and theories. Behavioural Sciences Department, Palomar College. http://anthro.palomar.edu/synthetic/synth_2.htm. Retrieved on 2008-01-06.
54. Bright, Kerry (2006). "Causes of evolution". Teach Evolution and Make It Relevant. National Science Foundation. http://www.evoled.org/lessons/speciation.htm. Retrieved on 2007-12-30.
55. Whitlock M (2003). "Fixation probability and time in subdivided populations". Genetics 164 (2): 767–79. PMID 12807795. http://www.pubmedcentral.nih.gov/articlerender.fcgi?tool=pubmed&pubmedid=12807795.
56. Ohta T (2002). "Near-neutrality in evolution of genes and gene regulation". PNAS 99 (25): 16134–37. doi:10.1073/pnas.252626899. PMID 12461171. http://www.pnas.org/cgi/content/abstract/252626899v1.

57. Hurst LD (February 2009). "Fundamental concepts in genetics: genetics and the understanding of selection". Nat. Rev. Genet. 10 (2): 83–93. doi:10.1038/nrg2506. PMID 19119264.
58. Haldane J (1959). "The theory of natural selection today". Nature 183 (4663): 710–13. doi:10.1038/183710a0. PMID 13644170.
59. Hoekstra H, Hoekstra J, Berrigan D, Vignieri S, Hoang A, Hill C, Beerli P, Kingsolver J (2001). "Strength and tempo of directional selection in the wild". Proc. Natl. Acad. Sci. U.S.A. 98 (16): 9157–60. doi:10.1073/pnas.161281098. PMID 11470913.
http://www.pubmedcentral.nih.gov/articlerender.fcgi?tool=pubmed&pubmedid=11470913.
60. Felsenstein (1979). "Excursions along the Interface between Disruptive and Stabilizing Selection". Genetics 93 (3): 773–95. PMID 17248980.
http://www.pubmedcentral.nih.gov/articlerender.fcgi?tool=pubmed&pubmedid=17248980.
61. Andersson M, Simmons L (2006). "Sexual selection and mate choice". Trends Ecol. Evol. (Amst.) 21 (6): 296–302. doi:10.1016/j.tree.2006.03.015. PMID 16769428.
62. Kokko H, Brooks R, McNamara J, Houston A (2002). "The sexual selection continuum". Proc. Biol. Sci. 269 (1498): 1331–40. doi:10.1098/rspb.2002.2020. PMID 12079655.
http://www.pubmedcentral.nih.gov/picrender.fcgi?artid=1691039&blobtype=pdf.
63. Hunt J, Brooks R, Jennions M, Smith M, Bentsen C, Bussière L (2004). "High-quality male field crickets invest heavily in sexual display but die young". Nature 432 (7020): 1024–27. doi:10.1038/nature03084. PMID 15616562.
64. Odum, EP (1971) Fundamentals of ecology, third edition, Saunders New York
65. Gould SJ (1998). "Gulliver's further travels: the necessity and difficulty of a hierarchical theory of selection". Philos. Trans. R. Soc. Lond., B, Biol. Sci. 353 (1366): 307–14. doi:10.1098/rstb.1998.0211. PMID 9533127.
http://www.pubmedcentral.nih.gov/articlerender.fcgi?tool=pubmed&pubmedid=9533127.
66. Mayr E (1997). "The objects of selection". Proc. Natl. Acad. Sci. U.S.A. 94 (6): 2091–94. doi:10.1073/pnas.94.6.2091. PMID 9122151.
67. Maynard Smith J (1998). "The units of selection". Novartis Found. Symp. 213: 203–11; discussion 211–17. PMID 9653725.
68. Hickey DA (1992). "Evolutionary dynamics of transposable elements in prokaryotes and eukaryotes". Genetica 86 (1–3): 269–74. doi:10.1007/BF00133725. PMID 1334911.
69. Gould SJ, Lloyd EA (1999). "Individuality and adaptation across levels of selection: how shall we name and generalize the unit of Darwinism?". Proc. Natl.

Acad. Sci. U.S.A. 96 (21): 11904–09. doi:10.1073/pnas.96.21.11904. PMID 10518549.
70. Lande R (1989). "Fisherian and Wrightian theories of speciation". Genome 31 (1): 221–27. PMID 2687093.
71. Otto S, Whitlock M (1997). "The probability of fixation in populations of changing size". Genetics 146 (2): 723–33. PMID 9178020. http://www.pubmedcentral.nih.gov/articlerender.fcgi?tool=pubmed&pubmedid=9178020.
72. Charlesworth B (March 2009). "Fundamental concepts in genetics: Effective population size and patterns of molecular evolution and variation". Nat. Rev. Genet. 10: 195-205. doi:10.1038/nrg2526. PMID 19204717.
73. Nei M (2005). "Selectionism and neutralism in molecular evolution". Mol. Biol. Evol. 22 (12): 2318–42. doi:10.1093/molbev/msi242. PMID 16120807.
74. Kimura M (1991). "The neutral theory of molecular evolution: a review of recent evidence". Jpn. J. Genet. 66 (4): 367–86. doi:10.1266/jjg.66.367. PMID 1954033. http://www.jstage.jst.go.jp/article/jjg/66/4/66_367/_article.
75. Kimura M (1989). "The neutral theory of molecular evolution and the world view of the neutralists". Genome 31 (1): 24–31. PMID 2687096.
76. Kreitman M (August 1996). "The neutral theory is dead. Long live the neutral theory". Bioessays 18 (8): 678–83; discussion 683. doi:10.1002/bies.950180812. PMID 8760341. http://www.cs.ucsb.edu/~ambuj/Courses/bioinformatics/neutral-theory.
77. Leigh E.G. (Jr) (2007). "Neutral theory: a historical perspective.". Journal of Evolutionary Biology 20: 2075–2091. doi:10.1111/j.1420-9101.2007.01410.x.
78. Morjan C, Rieseberg L (2004). "How species evolve collectively: implications of gene flow and selection for the spread of advantageous alleles". Mol. Ecol. 13 (6): 1341–56. doi:10.1111/j.1365-294X.2004.02164.x. PMID 15140081.
79. Su H, Qu L, He K, Zhang Z, Wang J, Chen Z, Gu H (2003). "The Great Wall of China: a physical barrier to gene flow?". Heredity 90 (3): 212–19. doi:10.1038/sj.hdy.6800237. PMID 12634804.
80. Short RV (1975). "The contribution of the mule to scientific thought". J. Reprod. Fertil. Suppl. (23): 359–64. PMID 1107543.
81. Gross B, Rieseberg L (2005). "The ecological genetics of homoploid hybrid speciation". J. Hered. 96 (3): 241–52. doi:10.1093/jhered/esi026. PMID 15618301.
82. Burke JM, Arnold ML (2001). "Genetics and the fitness of hybrids". Annu. Rev. Genet. 35: 31–52. doi:10.1146/annurev.genet.35.102401.085719. PMID 11700276.
83. Vrijenhoek RC (2006). "Polyploid hybrids: multiple origins of a treefrog species". Curr. Biol. 16 (7): R245. doi:10.1016/j.cub.2006.03.005. PMID 16581499.
84. Wendel J (2000). "Genome evolution in polyploids". Plant Mol. Biol. 42 (1): 225–49. doi:10.1023/A:1006392424384. PMID 10688139.

85. Sémon M, Wolfe KH (2007). "Consequences of genome duplication". Curr Opin Genet Dev 17 (6): 505–12. doi:10.1016/j.gde.2007.09.007. PMID 18006297.
86. Comai L (2005). "The advantages and disadvantages of being polyploid". Nat. Rev. Genet. 6 (11): 836–46. doi:10.1038/nrg1711. PMID 16304599.
87. Soltis P, Soltis D (2000). "The role of genetic and genomic attributes in the success of polyploids". Proc. Natl. Acad. Sci. U.S.A. 97 (13): 7051–57. doi:10.1073/pnas.97.13.7051. PMID 10860970. http://www.pubmedcentral.nih.gov/articlerender.fcgi?tool=pubmed&pubmedid=10860970.
88. Boucher Y, Douady CJ, Papke RT, Walsh DA, Boudreau ME, Nesbo CL, Case RJ, Doolittle WF (2003). "Lateral gene transfer and the origins of prokaryotic groups". Annu Rev Genet 37: 283–328. doi:10.1146/annurev.genet.37.050503.084247. PMID 14616063.
89. Walsh T (2006). "Combinatorial genetic evolution of multiresistance". Curr. Opin. Microbiol. 9 (5): 476–82. doi:10.1016/j.mib.2006.08.009. PMID 16942901.
90. Kondo N, Nikoh N, Ijichi N, Shimada M, Fukatsu T (2002). "Genome fragment of Wolbachia endosymbiont transferred to X chromosome of host insect". Proc. Natl. Acad. Sci. U.S.A. 99 (22): 14280–85. doi:10.1073/pnas.222228199. PMID 12386340.
91. Sprague G (1991). "Genetic exchange between kingdoms". Curr. Opin. Genet. Dev. 1 (4): 530–33. doi:10.1016/S0959-437X(05)80203-5. PMID 1822285.

92. Gladyshev EA, Meselson M, Arkhipova IR (May 2008). "Massive horizontal gene transfer in bdelloid rotifers". Science (journal) 320 (5880): 1210–3. doi:10.1126/science.1156407. PMID 18511688.
93. Baldo A, McClure M (1999). "Evolution and horizontal transfer of dUTPase-encoding genes in viruses and their hosts". J. Virol. 73 (9): 7710–21. PMID 10438861. http://www.pubmedcentral.nih.gov/articlerender.fcgi?tool=pubmed&pubmedid=10438861.
94. Poole A, Penny D (2007). "Evaluating hypotheses for the origin of eukaryotes". Bioessays 29 (1): 74–84. doi:10.1002/bies.20516. PMID 17187354.
95. Hendry AP, Kinnison MT (2001). "An introduction to microevolution: rate, pattern, process". Genetica 112–113: 1–8. doi:10.1023/A:1013368628607. PMID 11838760.
96. Leroi AM (2000). "The scale independence of evolution". Evol. Dev. 2 (2): 67–77. doi:10.1046/j.1525-142x.2000.00044.x. PMID 11258392.
97. (Gould 2002, pp. 657–658)
98. Gould SJ (July 1994). "Tempo and mode in the macroevolutionary reconstruction of Darwinism". Proc. Natl. Acad. Sci. U.S.A. 91 (15): 6764–71.

PMID 8041695. PMC: 44281.
http://www.pnas.org/cgi/pmidlookup?view=long&pmid=8041695.
99. Jablonski, D. (2000). "Micro- and macroevolution: scale and hierarchy in evolutionary biology and paleobiology". Paleobiology 26 (sp4): 15–52. doi:10.1666/0094-8373(2000)26[15:MAMSAH]2.0.CO;2.
http://www.bioone.org/perlserv/?request=get-abstract.
100. Michael J. Dougherty. Is the human race evolving or devolving? Scientific American July 20, 1998.
101. TalkOrigins Archive response to Creationist claims - Claim CB932: Evolution of degenerate forms
102. Carroll SB (2001). "Chance and necessity: the evolution of morphological complexity and diversity". Nature 409 (6823): 1102–09. doi:10.1038/35059227. PMID 11234024.
103. Whitman W, Coleman D, Wiebe W (1998). "Prokaryotes: the unseen majority". Proc Natl Acad Sci U S a 95 (12): 6578–83. doi:10.1073/pnas.95.12.6578. PMID 9618454.
104. ^ a b Schloss P, Handelsman J (2004). "Status of the microbial census". Microbiol Mol Biol Rev 68 (4): 686–91. doi:10.1128/MMBR.68.4.686-691.2004. PMID 15590780.
http://www.pubmedcentral.nih.gov/articlerender.fcgi?tool=pubmed&pubmedid=15590780 r6.
105. Nealson K (1999). "Post-Viking microbiology: new approaches, new data, new insights". Orig Life Evol Biosph 29 (1): 73–93. doi:10.1023/A:1006515817767. PMID 11536899.
106. Orr H (2005). "The genetic theory of adaptation: a brief history". Nat. Rev. Genet. 6 (2): 119–27. doi:10.1038/nrg1523. PMID 15716908.
107. Nakajima A, Sugimoto Y, Yoneyama H, Nakae T (2002). "High-level fluoroquinolone resistance in Pseudomonas aeruginosa due to interplay of the MexAB-OprM efflux pump and the DNA gyrase mutation". Microbiol. Immunol. 46 (6): 391–95. PMID 12153116.
http://www.jstage.jst.go.jp/article/mandi/46/6/46_391/_article/-char/en.
108. Blount ZD, Borland CZ, Lenski RE (June 2008). "Inaugural Article: Historical contingency and the evolution of a key innovation in an experimental population of Escherichia coli". Proc. Natl. Acad. Sci. U.S.A. 105 (23): 7899–7906. doi:10.1073/pnas.0803151105. PMID 18524956.
http://www.pnas.org/cgi/pmidlookup?view=long&pmid=18524956.
109. Okada H, Negoro S, Kimura H, Nakamura S (1983). "Evolutionary adaptation of plasmid-encoded enzymes for degrading nylon oligomers". Nature 306 (5939): 203–6. doi:10.1038/306203a0. PMID 6646204.
110. Ohno S (April 1984). "Birth of a unique enzyme from an alternative reading frame of the preexisted, internally repetitious coding sequence". Proc. Natl. Acad.

Sci. U.S.A. 81 (8): 2421–5. doi:10.1073/pnas.81.8.2421. PMID 6585807. PMC: 345072. http://www.pnas.org/cgi/pmidlookup?view=long&pmid=6585807.
111. Copley SD (June 2000). "Evolution of a metabolic pathway for degradation of a toxic xenobiotic: the patchwork approach". Trends Biochem. Sci. 25 (6): 261–5. PMID 10838562.
112. Crawford RL, Jung CM, Strap JL (October 2007). "The recent evolution of pentachlorophenol (PCP)-4-monooxygenase (PcpB) and associated pathways for bacterial degradation of PCP". Biodegradation 18 (5): 525–39. doi:10.1007/s10532-006-9090-6. PMID 17123025.
113. (Gould 2002, pp. 1235–1236)
114. Piatigorsky J, Kantorow M, Gopal-Srivastava R, Tomarev SI (1994). "Recruitment of enzymes and stress proteins as lens crystallins". EXS 71: 241–50. PMID 8032155.
115. Wistow G (August 1993). "Lens crystallins: gene recruitment and evolutionary dynamism". Trends Biochem. Sci. 18 (8): 301–6. doi:10.1016/0968-0004(93)90041-K. PMID 8236445.
116.
117. Salesa MJ, Antón M, Peigné S, Morales J (2006). "Evidence of a false thumb in a fossil carnivore clarifies the evolution of pandas". Proc. Natl. Acad. Sci. U.S.A. 103 (2): 379–82. doi:10.1073/pnas.0504899102. PMID 16387860. http://www.pnas.org/cgi/content/full/103/2/379.
118. Fong D, Kane T, Culver D (1995). "Vestigialization and Loss of Nonfunctional Characters". Ann. Rev. Ecol. Syst. 26: 249–68. doi:10.1146/annurev.es.26.110195.001341. http://links.jstor.org/sici?sici=0066-4162%281995%2926%3C249%3AVALONC%3E2.0.CO%3B2-2.
119. Zhang Z, Gerstein M (August 2004). "Large-scale analysis of pseudogenes in the human genome". Curr. Opin. Genet. Dev. 14 (4): 328–35. doi:10.1016/j.gde.2004.06.003. PMID 15261647.
120. Jeffery WR (2005). "Adaptive evolution of eye degeneration in the Mexican blind cavefish". J. Hered. 96 (3): 185–96. doi:10.1093/jhered/esi028. PMID 15653557.
121. Maxwell EE, Larsson HC (2007). "Osteology and myology of the wing of the Emu (Dromaius novaehollandiae), and its bearing on the evolution of vestigial structures". J. Morphol. 268 (5): 423–41. doi:10.1002/jmor.10527. PMID 17390336.
122. Bejder L, Hall BK (2002). "Limbs in whales and limblessness in other vertebrates: mechanisms of evolutionary and developmental transformation and loss". Evol. Dev. 4 (6): 445–58. doi:10.1046/j.1525-142X.2002.02033.x. PMID 12492145.

123. Silvestri AR, Singh I (2003). "The unresolved problem of the third molar: would people be better off without it?". Journal of the American Dental Association (1939) 134 (4): 450–55. doi:10.1146/annurev.es.26.110195.001341. PMID 12733778. http://jada.ada.org/cgi/content/full/134/4/450.
124. Hardin, G. (1960). The Competitive Exclusion Principle. Science 131, 1292-1297.
125. Kocher TD (April 2004). "Adaptive evolution and explosive speciation: the cichlid fish model". Nat. Rev. Genet. 5 (4): 288–98. doi:10.1038/nrg1316. PMID 15131652. http://hcgs.unh.edu/staff/kocher/pdfs/Kocher2004.pdf.
126. Johnson NA, Porter AH (2001). "Toward a new synthesis: population genetics and evolutionary developmental biology". Genetica 112–113: 45–58. doi:10.1023/A:1013371201773. PMID 11838782.
127. Baguñà J, Garcia-Fernàndez J (2003). "Evo-Devo: the long and winding road". Int. J. Dev. Biol. 47 (7–8): 705–13. PMID 14756346. http://www.ijdb.ehu.es/web/paper.php?doi=14756346.
Love AC. (2003). "Evolutionary Morphology, Innovation, and the Synthesis of Evolutionary and Developmental Biology". Biology and Philosophy 18 (2): 309–345. doi:10.1023/A:1023940220348. http://philsci-archive.pitt.edu/archive/00000375/00/LondonPaper.doc.
128. Allin EF (1975). "Evolution of the mammalian middle ear". J. Morphol. 147 (4): 403–37. doi:10.1002/jmor.1051470404. PMID 1202224.
129. Harris MP, Hasso SM, Ferguson MW, Fallon JF (2006). "The development of archosaurian first-generation teeth in a chicken mutant". Curr. Biol. 16 (4): 371–77. doi:10.1016/j.cub.2005.12.047. PMID 16488870.
130. Carroll SB (July 2008). "Evo-devo and an expanding evolutionary synthesis: a genetic theory of morphological evolution". Cell 134 (1): 25–36. doi:10.1016/j.cell.2008.06.030. PMID 18614008.
131. Wade MJ (2007). "The co-evolutionary genetics of ecological communities". Nat. Rev. Genet. 8 (3): 185–95. doi:10.1038/nrg2031. PMID 17279094.
132. Geffeney S, Brodie ED, Ruben PC, Brodie ED (2002). "Mechanisms of adaptation in a predator-prey arms race: TTX-resistant sodium channels". Science 297 (5585): 1336–9. doi:10.1126/science.1074310. PMID 12193784.
Brodie ED, Ridenhour BJ, Brodie ED (2002). "The evolutionary response of predators to dangerous prey: hotspots and coldspots in the geographic mosaic of coevolution between garter snakes and newts". Evolution 56 (10): 2067–82. PMID 12449493.
133. Sachs J (2006). "Cooperation within and among species". J. Evol. Biol. 19 (5): 1415–8; discussion 1426–36. doi:10.1111/j.1420-9101.2006.01152.x. PMID 16910971.
Nowak M (2006). "Five rules for the evolution of cooperation". Science 314 (5805): 1560–63. doi:10.1126/science.1133755. PMID 17158317.

134. Paszkowski U (2006). "Mutualism and parasitism: the yin and yang of plant symbioses". Curr. Opin. Plant Biol. 9 (4): 364–70. doi:10.1016/j.pbi.2006.05.008. PMID 16713732.
135. Hause B, Fester T (2005). "Molecular and cell biology of arbuscular mycorrhizal symbiosis". Planta 221 (2): 184–96. doi:10.1007/s00425-004-1436-x. PMID 15871030.
136. Reeve HK, Hölldobler B (2007). "The emergence of a superorganism through intergroup competition". Proc Natl Acad Sci U S A. 104 (23): 9736–40. doi:10.1073/pnas.0703466104. PMID 17517608.
137. Axelrod R, Hamilton W (2005). "The evolution of cooperation". Science 211 (4489): 1390–96. doi:10.1126/science.7466396. PMID 7466396.
138. Wilson EO, Hölldobler B (2005). "Eusociality: origin and consequences". Proc. Natl. Acad. Sci. U.S.A. 102 (38): 13367–71. doi:10.1073/pnas.0505858102. PMID 16157878.
139. Gavrilets S (2003). "Perspective: models of speciation: what have we learned in 40 years?". Evolution 57 (10): 2197–215. doi:10.1554/02-727. PMID 14628909.
140. De Queiroz K (December 2007). "Species concepts and species delimitation". Syst. Biol. 56 (6): 879–86. doi:10.1080/10635150701701083. PMID 18027281.
141. Fraser C, Alm EJ, Polz MF, Spratt BG, Hanage WP (February 2009). "The bacterial species challenge: making sense of genetic and ecological diversity". Science (journal) 323 (5915): 741–6. doi:10.1126/science.1159388. PMID 19197054.
142. de Queiroz K (May 2005). "Ernst Mayr and the modern concept of species". Proc. Natl. Acad. Sci. U.S.A. 102 Suppl 1: 6600–7. doi:10.1073/pnas.0502030102. PMID 15851674. PMC: 1131873. http://www.pnas.org/cgi/pmidlookup?view=long&pmid=15851674.
143. Rice, W.R.; Hostert, E.E. (1993). "Laboratory experiments on speciation: what have we learned in 40 years". Evolution 47 (6): 1637–1653. doi:10.2307/2410209. http://links.jstor.org/sici?sici=0014-3820(199312)47%3A6%3C1637%3ALEOSWH%3E2.0.CO%3B2-T. Retrieved on 2008-05-19.
Jiggins CD, Bridle JR (2004). "Speciation in the apple maggot fly: a blend of vintages?". Trends Ecol. Evol. (Amst.) 19 (3): 111–4. doi:10.1016/j.tree.2003.12.008. PMID 16701238.
Boxhorn, J (1995). "Observed Instances of Speciation". TalkOrigins Archive. http://www.toarchive.org/faqs/faq-speciation.html. Retrieved on 2008-12-26.
Weinberg JR, Starczak VR, Jorg, D (1992). "Evidence for Rapid Speciation Following a Founder Event in the Laboratory". Evolution 46 (4): 1214–20. doi:10.2307/2409766.
144. Herrel, A.; Huyghe, K.; Vanhooydonck, B.; Backeljau, T.; Breugelmans, K.; Grbac, I.; Van Damme, R.; Irschick, D.J. (2008). "Rapid large-scale evolutionary divergence in morphology and performance associated with exploitation of a

different dietary resource". Proceedings of the National Academy of Sciences 105 (12): 4792–5. doi:10.1073/pnas.0711998105. PMID 18344323.
145. Losos, J.B. Warhelt, K.I. Schoener, T.W. (1997). "Adaptive differentiation following experimental island colonization in Anolis lizards". Nature 387 (6628): 70–73. doi:10.1038/387070a0.
146. Hoskin CJ, Higgle M, McDonald KR, Moritz C (2005). "Reinforcement drives rapid allopatric speciation". Nature 437: 1353–356. doi:10.1038/nature04004.
147. Templeton AR (1980). "The theory of speciation via the founder principle". Genetics 94 (4): 1011–38. PMID 6777243. http://www.genetics.org/cgi/reprint/94/4/1011.
148. Antonovics J (2006). "Evolution in closely adjacent plant populations X: long-term persistence of prereproductive isolation at a mine boundary". Heredity 97 (1): 33–37. doi:10.1038/sj.hdy.6800835. PMID 16639420. http://www.nature.com/hdy/journal/v97/n1/full/6800835a.html.
149. Nosil P, Crespi B, Gries R, Gries G (2007). "Natural selection and divergence in mate preference during speciation". Genetica 129 (3): 309–27. doi:10.1007/s10709-006-0013-6. PMID 16900317.
150. Savolainen V, Anstett M-C, Lexer C, Hutton I, Clarkson JJ, Norup MV, Powell MP, Springate D, Salamin N, Baker WJr (2006). "Sympatric speciation in palms on an oceanic island". Nature 441: 210–13. doi:10.1038/nature04566. PMID 16467788.
Barluenga M, Stölting KN, Salzburger W, Muschick M, Meyer A (2006). "Sympatric speciation in Nicaraguan crater lake cichlid fish". Nature 439: 719–723. doi:10.1038/nature04325. PMID 16467837.
151. Gavrilets S (2006). "The Maynard Smith model of sympatric speciation". J. Theor. Biol. 239 (2): 172–82. doi:10.1016/j.jtbi.2005.08.041. PMID 16242727.
152. Hegarty Mf, Hiscock SJ (2008). "Genomic clues to the evolutionary success of polyploid plants". Current Biology 18 (10): 435–44. doi:10.1016/j.cub.2008.03.043.
153. Jakobsson M, Hagenblad J, Tavaré S, et al (2006). "A unique recent origin of the allotetraploid species Arabidopsis suecica: Evidence from nuclear DNA markers". Mol. Biol. Evol. 23 (6): 1217–31. doi:10.1093/molbev/msk006. PMID 16549398.
154. Säll T, Jakobsson M, Lind-Halldén C, Halldén C (2003). "Chloroplast DNA indicates a single origin of the allotetraploid Arabidopsis suecica". J. Evol. Biol. 16 (5): 1019–29. doi:10.1046/j.1420-9101.2003.00554.x. PMID 14635917.
155. Bomblies K, Weigel D (2007). "Arabidopsis-a model genus for speciation". Curr Opin Genet Dev 17 (6): 500–504. doi:10.1016/j.gde.2007.09.006. PMID 18006296.

156. ^ Niles Eldredge and Stephen Jay Gould, 1972. "Punctuated equilibria: an alternative to phyletic gradualism" In T.J.M. Schopf, ed., Models in Paleobiology. San Francisco: Freeman Cooper. pp. 82-115. Reprinted in N. Eldredge Time frames. Princeton: Princeton Univ. Press. 1985
157. Gould SJ (1994). "Tempo and mode in the macroevolutionary reconstruction of Darwinism". Proc. Natl. Acad. Sci. U.S.A. 91 (15): 6764–71. doi:10.1073/pnas.91.15.6764. PMID 8041695.
158. Benton MJ (1995). "Diversification and extinction in the history of life". Science 268 (5207): 52–58. doi:10.1126/science.7701342. PMID 7701342.
159. Raup DM (1986). "Biological extinction in earth history". Science 231: 1528–33. doi:10.1126/science.11542058. PMID 11542058.
160. Avise JC, Hubbell SP, Ayala FJ. (2008). "In the light of evolution II: Biodiversity and extinction". Proc. Natl. Acad. Sci. U.S.A. 105 (S1): 11453–11457. doi:10.1073/pnas.0802504105. PMID 18695213. http://www.pnas.org/content/105/suppl.1/11453.full.
161. Raup DM (1994). "The role of extinction in evolution" (PDF). Proc. Natl. Acad. Sci. U.S.A. 91 (15): 6758–63. doi:10.1073/pnas.91.15.6758. PMID 8041694. http://www.pnas.org/cgi/reprint/91/15/6758.pdf.
162. Novacek MJ, Cleland EE (2001). "The current biodiversity extinction event: scenarios for mitigation and recovery". Proc. Natl. Acad. Sci. U.S.A. 98 (10): 5466–70. doi:10.1073/pnas.091093698. PMID 11344295.
163. Pimm S, Raven P, Peterson A, Sekercioglu CH, Ehrlich PR (2006). "Human impacts on the rates of recent, present, and future bird extinctions". Proc. Natl. Acad. Sci. U.S.A. 103 (29): 10941–6. doi:10.1073/pnas.0604181103. PMID 16829570.
Barnosky AD, Koch PL, Feranec RS, Wing SL, Shabel AB (2004). "Assessing the causes of late Pleistocene extinctions on the continents". Science 306 (5693): 70–05. doi:10.1126/science.1101476. PMID 15459379.
164. Lewis OT (2006). "Climate change, species-area curves and the extinction crisis" (PDF). Philos. Trans. R. Soc. Lond., B, Biol. Sci. 361 (1465): 163–71. doi:10.1098/rstb.2005.1712. PMID 16553315. http://www.journals.royalsoc.ac.uk/content/711761513317h856/fulltext.pdf.
165. Isaak, Mark (2005). "Claim CB090: Evolution without abiogenesis". TalkOrigins Archive. http://www.toarchive.org/indexcc/CB/CB090.html. Retrieved on 2008-12-26.
166. Peretó J (2005). "Controversies on the origin of life" (PDF). Int. Microbiol. 8 (1): 23–31. PMID 15906258. http://www.im.microbios.org/0801/0801023.pdf.
167. Luisi PL, Ferri F, Stano P (2006). "Approaches to semi-synthetic minimal cells: a review". Naturwissenschaften 93 (1): 1–13. doi:10.1007/s00114-005-0056-z. PMID 16292523.

168. Trevors JT, Abel DL (2004). "Chance and necessity do not explain the origin of life". Cell Biol. Int. 28 (11): 729–39. doi:10.1016/j.cellbi.2004.06.006. PMID 15563395. Forterre P, Benachenhou-Lahfa N, Confalonieri F, Duguet M, Elie C, Labedan B (1992). "The nature of the last universal ancestor and the root of the tree of life, still open questions". BioSystems 28 (1–3): 15–32. doi:10.1016/0303-2647(92)90004-I. PMID 1337989.
169. Joyce GF (2002). "The antiquity of RNA-based evolution". Nature 418 (6894): 214–21. doi:10.1038/418214a. PMID 12110897.
170. Trevors JT, Psenner R (2001). "From self-assembly of life to present-day bacteria: a possible role for nanocells". FEMS Microbiol. Rev. 25 (5): 573–82. doi:10.1111/j.1574-6976.2001.tb00592.x. PMID 11742692.
171. Penny D, Poole A (1999). "The nature of the last universal common ancestor". Curr. Opin. Genet. Dev. 9 (6): 672–77. doi:10.1016/S0959-437X(99)00020-9. PMID 10607605.
172. Bapteste E, Walsh DA (2005). "Does the 'Ring of Life' ring true?". Trends Microbiol. 13 (6): 256–61. doi:10.1016/j.tim.2005.03.012. PMID 15936656.
173. Doolittle WF, Bapteste E (February 2007). "Pattern pluralism and the Tree of Life hypothesis". Proc. Natl. Acad. Sci. U.S.A. 104 (7): 2043–9. doi:10.1073/pnas.0610699104. PMID 17261804. PMC: 1892968. http://www.pnas.org/cgi/pmidlookup?view=long&pmid=17261804.
174. Kunin V, Goldovsky L, Darzentas N, Ouzounis CA (2005). "The net of life: reconstructing the microbial phylogenetic network". Genome Res. 15 (7): 954–9. doi:10.1101/gr.3666505. PMID 15965028. http://www.genome.org/cgi/pmidlookup?view=long&pmid=15965028.
175. Jablonski D (1999). "The future of the fossil record". Science 284 (5423): 2114–16. doi:10.1126/science.284.5423.2114. PMID 10381868.
176. Mason SF (1984). "Origins of biomolecular handedness". Nature 311 (5981): 19–23. doi:10.1038/311019a0. PMID 6472461.
177. Wolf YI, Rogozin IB, Grishin NV, Koonin EV (2002). "Genome trees and the tree of life". Trends Genet. 18 (9): 472–79. doi:10.1016/S0168-9525(02)02744-0. PMID 12175808.
178. Varki A, Altheide TK (2005). "Comparing the human and chimpanzee genomes: searching for needles in a haystack". Genome Res. 15 (12): 1746–58. doi:10.1101/gr.3737405. PMID 16339373.
179. Ciccarelli FD, Doerks T, von Mering C, Creevey CJ, Snel B, Bork P (2006). "Toward automatic reconstruction of a highly resolved tree of life". Science 311 (5765): 1283–87. doi:10.1126/science.1123061. PMID 16513982.
180. Cavalier-Smith T (2006). "Cell evolution and Earth history: stasis and revolution" (PDF). Philos Trans R Soc Lond B Biol Sci 361 (1470): 969–1006. doi:10.1098/rstb.2006.1842. PMID 16754610. http://www.journals.royalsoc.ac.uk/content/0164755512w92302/fulltext.pdf.

181. Schopf J (2006). "Fossil evidence of Archaean life". Philos Trans R Soc Lond B Biol Sci 361 (1470): 869–85. doi:10.1098/rstb.2006.1834. PMID 16754604.
Altermann W, Kazmierczak J (2003). "Archean microfossils: a reappraisal of early life on Earth". Res Microbiol 154 (9): 611–17. doi:10.1016/j.resmic.2003.08.006. PMID 14596897.
182. Schopf J (1994). "Disparate rates, differing fates: tempo and mode of evolution changed from the Precambrian to the Phanerozoic". Proc Natl Acad Sci U S a 91 (15): 6735–42. doi:10.1073/pnas.91.15.6735. PMID 8041691.
183. Dyall S, Brown M, Johnson P (2004). "Ancient invasions: from endosymbionts to organelles". Science 304 (5668): 253–57. doi:10.1126/science.1094884. PMID 15073369.
184. Martin W (2005). "The missing link between hydrogenosomes and mitochondria". Trends Microbiol. 13 (10): 457–59. doi:10.1016/j.tim.2005.08.005. PMID 16109488.
185. Lang B, Gray M, Burger G (1999). "Mitochondrial genome evolution and the origin of eukaryotes". Annu Rev Genet 33: 351–97. doi:10.1146/annurev.genet.33.1.351. PMID 10690412.
*McFadden G (1999). "Endosymbiosis and evolution of the plant cell". Curr Opin Plant Biol 2 (6): 513–19. doi:10.1016/S1369-5266(99)00025-4. PMID 10607659.
186. DeLong E, Pace N (2001). "Environmental diversity of bacteria and archaea". Syst Biol 50 (4): 470–8. doi:10.1080/106351501750435040. PMID 12116647.
187. Kaiser D (2001). "Building a multicellular organism". Annu. Rev. Genet. 35: 103–23. doi:10.1146/annurev.genet.35.102401.090145. PMID 11700279.
188. Valentine JW, Jablonski D, Erwin DH (1999). "Fossils, molecules and embryos: new perspectives on the Cambrian explosion". Development 126 (5): 851–9. PMID 9927587. http://dev.biologists.org/cgi/reprint/126/5/851.
189. Ohno S (1997). "The reason for as well as the consequence of the Cambrian explosion in animal evolution". J. Mol. Evol. 44 Suppl 1: S23–7. doi:10.1007/PL00000055. PMID 9071008.
Valentine J, Jablonski D (2003). "Morphological and developmental macroevolution: a paleontological perspective". Int. J. Dev. Biol. 47 (7–8): 517–22. PMID 14756327. http://www.ijdb.ehu.es/web/paper.php?doi=14756327.
190. Waters ER (2003). "Molecular adaptation and the origin of land plants". Mol. Phylogenet. Evol. 29 (3): 456–63. doi:10.1016/j.ympev.2003.07.018. PMID 14615186.
191. Wright, S (1984). Evolution and the Genetics of Populations, Volume 1: Genetic and Biometric Foundations. The University of Chicago Press. ISBN 0-226-91038-5.
192. Zirkle C (1941). "Natural Selection before the "Origin of Species"". Proceedings of the American Philosophical Society 84 (1): 71–123.

193. Muhammad Hamidullah and Afzal Iqbal (1993), The Emergence of Islam: Lectures on the Development of Islamic World-view, Intellectual Tradition and Polity, p. 143-144. Islamic Research Institute, Islamabad.
194. "A Source Book In Chinese Philosophy", Chan, Wing-Tsit, p. 204, 1962.
195. Terrall, M (2002). The Man Who Flattened the Earth: Maupertuis and the Sciences in the Enlightenment. The University of Chicago Press. ISBN 978-0226793610.
196. Wallace, A; Darwin, C (1858). "On the Tendency of Species to form Varieties, and on the Perpetuation of Varieties and Species by Natural Means of Selection". Journal of the Proceedings of the Linnean Society of London. Zoology 3: 53–62. doi:10.1098/rsnr.2006.0171. http://darwin-online.org.uk/content/frameset?itemID=F350&viewtype=text&pageseq=1. Retrieved on 2007-05-13.
197. Darwin, Charles (1872). "Effects of the increased Use and Disuse of Parts, as controlled by Natural Selection". The Origin of Species. 6th edition, p. 108. John Murray. http://darwin-online.org.uk/content/frameset?viewtype=text&itemID=F391&pageseq=136. Retrieved on 2007-12-28.
198. Leakey, Richard E.; Darwin, Charles (1979). The illustrated origin of species. London: Faber. ISBN 0-571-14586-8. p. 17-18
199. Ghiselin, Michael T. (September/October 1994), "Nonsense in schoolbooks: 'The Imaginary Lamarck'", The Textbook Letter, The Textbook League, http://www.textbookleague.org/54marck.htm, retrieved on 2008-01-23
200. Magner, LN (2002). A History of the Life Sciences, Third Edition, Revised and Expanded. CRC. ISBN 978-0824708245.
201. Weiling F (1991). "Historical study: Johann Gregor Mendel 1822–1884". Am. J. Med. Genet. 40 (1): 1–25; discussion 26. doi:10.1002/ajmg.1320400103. PMID 1887835.
202. Quammen, D. (2006). The reluctant Mr. Darwin: An intimate portrait of Charles Darwin and the making of his theory of evolution. New York, NY: W.W. Norton & Company.
203. Bowler, Peter J. (1989). The Mendelian Revolution: The Emergence of Hereditarian Concepts in Modern Science and Society. Baltimore: Johns Hopkins University Press. ISBN 978-0801838880.
204. Browne, Janet (2003). Charles Darwin: The Power of Place. London: Pimlico. pp. 376–379. ISBN 0-7126-6837-3.
205. For an overview of the philosophical, religious, and cosmological controversies, see: Dennett, D (1995). Darwin's Dangerous Idea: Evolution and the Meanings of Life. Simon & Schuster. ISBN 978-0684824710.
For the scientific and social reception of evolution in the 19th and early 20th centuries, see: Johnston, Ian C.. "History of Science: Origins of Evolutionary

Theory". And Still We Evolve. Liberal Studies Department, Malaspina University College. http://www.mala.bc.ca/~johnstoi/darwin/sect3.htm. Retrieved on 2007-05-24.
Bowler, PJ (2003). Evolution: The History of an Idea, Third Edition, Completely Revised and Expanded. University of California Press. ISBN 978-0520236936.
Zuckerkandl E (2006). "Intelligent design and biological complexity". Gene 385: 2–18. doi:10.1016/j.gene.2006.03.025. PMID 17011142.
206. Ross, M.R. (2005). "Who Believes What? Clearing up Confusion over Intelligent Design and Young-Earth Creationism" (PDF). Journal of Geoscience Education 53 (3): 319. http://www.nagt.org/files/nagt/jge/abstracts/Ross_v53n3p319.pdf. Retrieved on 2008-04-28.
207. Spergel D. N. (2006). "Science communication. Public acceptance of evolution". Science 313 (5788): 765–66. doi:10.1126/science.1126746. PMID 16902112.
208. Spergel, D. N.; et al. (2003). "First-Year Wilkinson Microwave Anisotropy Probe (WMAP) Observations: Determination of Cosmological Parameters". The Astrophysical Journal Supplement Series 148: 175–94. doi:10.1086/377226.
209. Wilde SA, Valley JW, Peck WH, Graham CM (2001). "Evidence from detrital zircons for the existence of continental crust and oceans on the Earth 4.4 Gyr ago". Nature 409 (6817): 175–78. doi:10.1038/35051550. PMID 11196637.
210. On the history of eugenics and evolution, see Kevles, D (1998). In the Name of Eugenics: Genetics and the Uses of Human Heredity. Harvard University Press. ISBN 978-0674445574.
211. Darwin strongly disagreed with attempts by Herbert Spencer and others to extrapolate evolutionary ideas to all possible subjects; see Midgley, M (2004). The Myths we Live By. Routledge. pp. 62. ISBN 978-0415340779.
212. Allhoff F (2003). "Evolutionary ethics from Darwin to Moore". History and philosophy of the life sciences 25 (1): 51–79. doi:10.1080/0391971031233127294 5. PMID 15293515.
213. Doebley JF, Gaut BS, Smith BD (2006). "The molecular genetics of crop domestication". Cell 127 (7): 1309–21. doi:10.1016/j.cell.2006.12.006. PMID 17190597.
214. Fraser AS (1958). "Monte Carlo analyses of genetic models". Nature 181 (4603): 208–9. doi:10.1038/181208a0. PMID 13504138.
215. Rechenberg, Ingo (1973) (in German). Evolutionsstrategie - Optimierung technischer Systeme nach Prinzipien der biologischen Evolution (PhD thesis). Fromman-Holzboog.
216. Holland, John H. (1975). Adaptation in Natural and Artificial Systems. University of Michigan Press. ISBN 0262581116.
217. Koza, John R. (1992). Genetic Programming. MIT Press.

218. Jamshidi M (2003). "Tools for intelligent control: fuzzy controllers, neural networks and genetic algorithms". Philosophical transactions. Series A, Mathematical, physical, and engineering sciences 361 (1809): 1781–808. doi:10.1098/rsta.2003.1225. PMID 12952685.

Source: wikipedia, minor edited by Herman Fridsma.
http://en.wikipedia.org/wiki/Evolution

Question: What means the Creation-evolution controversy debate?

Answer:
The creation-evolution controversy (also termed the creation vs. evolution debate or the origins debate) is a recurring theological and cultural-political dispute about the origins of the Earth, humanity, life, and the universe, [1] between the proponents of evolution, backed by scientific consensus, and those who espouse the validity and/or superiority of various literal interpretations of creation myth. The dispute particularly involves the field of evolutionary biology, but also the fields of geology, palaeontology, thermodynamics, nuclear physics and cosmology. [2]
This debate is most prevalent in the United States but also exists in Europe and elsewhere. [3] It is often portrayed as part of the culture wars. [4] While the controversy has a long history, [5] today it is mainly over what constitutes good science, [6] with the politics of creationism primarily focusing on the teaching of creation and evolution in public education. [7]
The debate also focuses on issues such as the definition of science (and of what constitutes scientific research and evidence), science education (and whether the teaching of the scientific consensus view should be 'balanced' by also teaching fringe theories), free speech, separation of Church and State, and theology (particularly how different Christian denominations interpret the Book of Genesis). Within the scientific community and academia the level of support for evolution is essentially universal, [8] while support for biblically-literal accounts or other creationist alternatives is very small among scientists, and virtually nonexistent among those in the relevant fields. [9]
The debate is sometimes portrayed as being between science and religion. However, as the National Academy of Sciences states:
Today, many religious denominations accept that biological evolution has produced the diversity of living things over billions of years of Earth’s history. Many have issued statements observing that evolution and the tenets of their faiths are compatible. Scientists and theologians have written eloquently about their awe and

wonder at the history of the universe and of life on this planet, explaining that they see no conflict between their faith in God and the evidence for evolution. Religious denominations that do not accept the occurrence of evolution tend to be those that believe in strictly literal interpretations of religious texts. Science, Evolution, and Creationism, National Academy of Sciences [10]

-Contents:
1 History of the controversy
1.1 Controversies in the age of Darwin
1.2 Creationism
1.2.1 The Butler Act and the Scopes monkey trial
1.2.2 Epperson v. Arkansas
1.2.3 Daniel v. Waters
1.3 Creation Science
1.3.1 Court cases
1.3.1.1 McLean v. Arkansas
1.3.1.2 Edwards v. Aguillard
1.4 Intelligent Design
1.4.1 Controversy in recent times
1.4.2 Kansas evolution hearings
1.4.3 The Dover Trial
2 Viewpoints
2.1 Young Earth creationism
2.2 Old Earth creationism
2.3 Neo-Creationism
2.4 Theistic evolution
2.5 Naturalistic evolution
3 Arguments relating to the definition and limits of science
3.1 Definitions
3.2 Limitations of the scientific endeavor
3.3 Theory vs. fact
3.4 Falsifiability
3.5 Conflation of science and religion
4 Disputes relating to science
4.1 Biology
4.1.1 Common descent
4.1.1.1 Human evolution
4.1.2 Macroevolution
4.1.3 Transitional fossils
4.2 Geology
4.3 Other sciences

4.3.1 Cosmology
4.3.2 Nuclear physics
4.4 Misrepresentations of science
4.4.1 Quote mining
5 Public policy issues
5.1 Science education
5.2 Freedom of speech
6 Issues relating to religion
6.1 Theological arguments
6.2 Religion and historical scientists
7 Forums for the controversy
7.1 Debates
7.2 Political lobbying
7.3 In the media
8 Outside the United States
8.1 Europe
8.2 Australia
8.3 Islamic countries
9 Footnotes

-History of the controversy:

-Controversies in the age of Darwin:

The creation-evolution controversy originated in Europe and North America in the late eighteenth century when discoveries in geology led to various theories of an ancient earth, and fossils showing past extinctions prompted early ideas of evolution, notably Lamarckism. In England these ideas of continuing change were seen as a threat to the fixed social order, and were harshly repressed. [11] Conditions eased, and in 1844 the controversial Vestiges popularised transmutation of species. The scientific establishment dismissed it scornfully and the Church of England reacted with fury, but many Unitarians, Quakers and Baptists opposed to the privileges of the Established church favoured its ideas of God acting through laws. Publication of Charles Darwin's On the Origin of Species by Means of Natural Selection in 1859 brought scientific credibility to evolution, and made it more respectable. [12]
There was intense interest in the religious implications of Darwin's book, but the Church of England's attention was largely diverted by theological controversy over higher criticism set out in Essays and Reviews by liberal Christian authors, some of whom expressed support for Darwin, as did many nonconformists. The Reverend Charles Kingsley openly supported the idea of God working through evolution.

However, many Christians were opposed to the idea and even some of Darwin's close friends and supporters including Charles Lyell and Asa Gray could not accept some of his ideas. [13] Thomas Huxley, who strongly promoted Darwin's ideas while campaigning to end the dominance of science by the clergy, coined the term agnostic to describe his position that God's existence is unknowable, and Darwin also took this position, [13] but evolution was also taken up by prominent atheists including Edward Aveling and Ludwig Büchner and criticised, in the words of one reviewer, as "tantamount to atheism." [14] By the end of the 19th century Roman Catholics guided by Pope Leo XIII accepted human evolution from animal ancestors while affirming that the human soul was directly created by God. [13]
Creationists during this period were largely premillennialists, whose belief in Christ's return depended on a quasi-literal reading of the Bible. [15] However, they were not as concerned about geology, freely granting scientists any time they needed before the Garden of Eden to account for scientific observations, such as fossils and geological findings. [16] In the immediate post-Darwinian era, few scientists or clerics rejected the antiquity of the earth or the progressive nature of the fossil record. [17] Likewise, few attached geological significance to the Biblical flood, unlike subsequent creationists. [17] Evolutionary skeptics, creationist leaders and skeptical scientists were usually willing either to adopt a figurative reading of the first chapter of Genesis, or to allow that the six days of creation were not necessarily 24-hour days. [18]

-Creationism:

Main article: History of creationism
See also wikepedia: Creation and evolution in public education
In the United States of America Creationism was widely accepted and was considered a foundational truth, but there was no official resistance to evolution by mainline denominations. [13] Around the start of the 20th century some evangelical scholars had ideas accommodating evolution, such as B. B. Warfield who saw it as a natural law expressing God's will. However, development of the eugenics movement led many Catholics to reject evolution. [13] In this enterprise they received little aid from conservative Christians in Britain and Europe. In Britain this has been attributed to their minority status leading to a more tolerant, less militant theological tradition. The main British Creationist movement in this period was the Evolution Protest Movement, formed in the 1930s. [19]

-The Butler Act and the Scopes monkey trial:

In the aftermath of World War I, the Fundamentalist-Modernist Controversy brought a surge of opposition to the idea of evolution, and following the

campaigning of William Jennings Bryan several states introduced legislation prohibiting the teaching of evolution. By 1925, such legislation was being considered in 15 states, and passed in some states, such as Tennessee. The American Civil Liberties Union offered to defend anyone who wanted to bring a test case against one of these laws. John T. Scopes accepted, and he confessed to teaching his Tennessee class evolution in defiance of the Butler Act. The textbook in question was Hunter's Civic Biology (1914). The trial was widely publicized by H. L. Mencken among others, and is commonly referred to as the Scopes Monkey Trial. Scopes was convicted; however, the widespread publicity galvanized proponents of evolution. When the case was appealed to the Tennessee Supreme Court, the Court overturned the decision on a technicality (the judge had assessed the fine when the jury had been required to). Although it overturned the conviction, the Court decided that the law was not in violation of the First Amendment. The Court held,

"We are not able to see how the prohibition of teaching the theory that man has descended from a lower order of animals gives preference to any religious establishment or mode of worship. So far as we know, there is no religious establishment or organized body that has in its creed or confession of faith any article denying or affirming such a theory." Scopes v. State 289 S.W. 363, 367 (Tenn. 1927).

The interpretation of the Establishment clause up to that time was that Congress could not establish a particular religion as the State religion. Consequently, the Court held that the ban on the teaching of evolution did not violate the Establishment clause, because it did not establish one religion as the "State religion." As a result of the holding, the teaching of evolution remained illegal in Tennessee, and continued campaigning succeeded in removing evolution from school textbooks throughout the United States. [20]

-Epperson v. Arkansas:

In 1968, the United States Supreme Court invalidated a forty year old Arkansas statute that prohibited the teaching of evolution in the public schools. A Little Rock high school biology teacher, Susan Epperson, filed suit charging the law violated the constitutional protection of free speech. The Little Rock Ministerial Association supported Epperson's challenge, declaring, "to use the Bible to support an irrational and an archaic concept of static and undeveloping creation is not only to misunderstand the meaning of the Book of Genesis, but to do God and religion a disservice by making both enemies of scientific advancement and academic freedom." [21] The Court held that the United States Constitution prohibits a state from requiring, in the words of the majority opinion, "that teaching and learning must be tailored to the principles or prohibitions of any religious sect or dogma."

[22] But the Supreme Court decision also suggested that creationism could be taught in addition to evolution. [23]

Daniel v. Waters:

Daniel v. Waters was a 1975 legal case in which the United States Court of Appeals for the Sixth Circuit struck down Tennessee's law regarding the teaching of "equal time" of evolution and creationism in public school science classes because it violated the Establishment clause of the US Constitution. Following this ruling, creationism was stripped of overt biblical references and renamed creation science, and several states passed legislative acts requiring that this be given equal time with teaching of evolution.

-Creation Science:

As biologists grew more and more confident in evolution as the central defining principle of biology, [24] American membership in churches favouring increasingly literal interpretations of scripture rose, with the Southern Baptist Convention and Lutheran Church - Missouri Synod outpacing all other denominations. [25] With growth, these churches became better equipped to promulgate a creationist message, with their own colleges, schools, publishing houses, and broadcast media. [26]
In 1961, the first major modern creationist book was published: Henry M. Morris and John C. Whitcomb Jr.'s The Genesis Flood. Morris and Whitcomb argued that creation was literally 6 days long, that humans lived concurrently with dinosaurs, and that God created each 'kind' of life individually. [27] On the strength of this, Morris became a popular speaker, spreading anti-evolutionary ideas at fundamentalist churches, colleges, and conferences. [28] Morris' Creation Science Research Center (CSRC) rushed publication of biology text books that promoted creationism, and also published other books such as Kelly Segrave's sensational Sons of God Return that dealt with UFOlogy, flood geology, and demonology against Morris' objections. [29] Ultimately, the CSRC broke up over a divide between sensationalism and a more intellectual approach, and Morris founded the Institute for Creation Research, which was promised to be controlled and operated by scientists. [30] During this time, Morris and others who supported flood geology adopted the scientific-sounding terms scientific creationism and creation science. [31] The flood geologists effectively co-opted "the generic creationist label for their hyperliteralist views". [32]

-Court cases:

-McLean v. Arkansas:

In 1982 another case in Arkansas ruled that the Arkansas "Balanced Treatment for Creation-Science and Evolution-Science Act" was unconstitutional because it violated the establishment clause of the U.S. Constitution. Much of the transcript of the case was lost, including evidence from Francisco Ayala.

Edwards v. Aguillard:
legislature passed a law titled the "Balanced Treatment for Creation-Science and Evolution-Science in Public School Instruction Act". The act did not require teaching either evolution or creationism as such, but did require that when evolutionary science was taught, so-called creation science had to be taught as well. Creationists had lobbied aggressively for the law, arguing that the act was about academic freedom for teachers, an argument adopted by the state in support of the act. Lower courts ruled that the State's actual purpose was to promote the religious doctrine of creation science, but the State appealed to the Supreme Court. The similar case in McLean v. Arkansas had also decided against creationism. Mclean v. Arkansas however was not appealed to the federal level, creationists instead thinking that they had better chances with Edwards v. Aguillard. In 1987 the Supreme Court of the United States ruled that the act was unconstitutional, because the law was specifically intended to advance a particular religion. At the same time, however, it held that "teaching a variety of scientific theories about the origins of humankind to school children might be validly done with the clear secular intent of enhancing the effectiveness of science instruction" leaving open the door for a handful of proponents of creation science to evolve their arguments into the iteration of creationism that came to be known as intelligent design. [33]

-Intelligent Design:

The Discovery Institute's Center for the Renewal of Science and Culture used banners based on "The Creation of Adam" from the Sistine Chapel. Later it used a less religious image, then was renamed the Center for Science and Culture. [34]
Main article: Intelligent design
See also: Neo-creationism, intelligent design movement, Teach the Controversy, and Critical Analysis of Evolution
In response to Edwards v. Aguillard, the Neo-Creationist intelligent design movement was formed around the Discovery Institute's Center for Science and Culture. Its goal is to restate creationism in terms more likely to be well received by the public, policy makers, educators, and the scientific community, and makes the claim that "certain features of the universe and of living things are best explained by an intelligent cause, not an undirected process such as natural selection." [35] It has been viewed as a "scientific" approach to creationism by creationists, but is widely

rejected as unscientific by the science community (see for example, list of scientific societies rejecting intelligent design).

-Controversy in recent times:

See also wikipedia: Politics of creationism and intelligent design in politics
The controversy continues to this day, with the mainstream scientific consensus on the origins and evolution of life challenged by creationist organizations and religious groups who desire to uphold some form of creationism (usually young earth creationism, creation science, old earth creationism or intelligent design) as an alternative. Most of these groups are explicitly Christian, and more than one sees the debate as part of the Christian mandate to evangelize. [36] Some see science and religion as being diametrically opposed views which cannot be reconciled. More accommodating viewpoints, held by many mainstream churches and many scientists, consider science and religion to be separate categories of thought, which ask fundamentally different questions about reality and posit different avenues for investigating it. [37] Public opinion in regards to the concepts of evolution, creationism, and intelligent design is fluctuating.
More recently, the Intelligent Design movement has taken an anti-evolution position which avoids any direct appeal to religion. Scientists argue that Intelligent design does not represent any research program within the mainstream scientific community, and is essentially creationism. [38] Its leading proponent, the Discovery Institute, made widely publicised claims that it was a new science, though the only paper arguing for it published in a scientific journal was accepted in questionable circumstances and quickly disavowed in the Sternberg peer review controversy, with the Biological Society of Washington stating that it did not meet the journal's scientific standards, was a "significant departure" from the journal's normal subject area and was published at the former editor's sole discretion, "contrary to typical editorial practices". [39] President Bush commented endorsing the teaching of Intelligent design alongside evolution "I felt like both sides ought to be properly taught so people can understand what the debate is about." [40]

-Kansas evolution hearings:

In the push by intelligent design advocates to introduce intelligent design in public school science classrooms, the hub of the intelligent design movement, the Discovery Institute, arranged to conduct hearings to review the evidence for evolution in the light of its Critical Analysis of Evolution lesson plans. The Kansas Evolution Hearings were a series of hearings held in Topeka, Kansas 5 May to 12 May 2005. The Kansas State Board of Education eventually adopted the institute's Critical Analysis of Evolution lesson plans over objections of the State Board

Science Hearing Committee, and electioneering on behalf of conservative Republican candidates for the Board. [41] On 1 August 2006, 4 of the 6 conservative Republicans who approved the Critical Analysis of Evolution classroom standards lost their seats in a primary election. The moderate Republican and Democrats gaining seats vowed to overturn the 2005 school science standards and adopt those recommended by a State Board Science Hearing Committee that were rejected by the previous board, [42] and on 13 February 2007, the Board voted 6 to 4 to reject the amended science standards enacted in 2005. The definition of science was once again limited to "the search for natural explanations for what is observed in the universe." [43]

-The Dover Trial:

Main article: Kitzmiller v. Dover Area School District
Following the Edwards v. Aguillard decision by the Supreme Court of the United States, in which the Court held that a Louisiana law requiring that creation science be taught in public schools whenever evolution was taught was unconstitutional, because the law was specifically intended to advance a particular religion, creationists renewed their efforts to introduce creationism into public school science classes. This effort resulted in intelligent design, which sought to avoid legal prohibitions by leaving the source of creation an unnamed and undefined intelligent designer, as opposed to God. [44] This ultimately resulted in the "Dover Trial," Kitzmiller v. Dover Area School District, which went to trial on 26 September 2005 and was decided on 20 December 2005 in favour of the plaintiffs, who charged that a mandate that intelligent design be taught in public school science classrooms was an unconstitutional establishment of religion. The 139 page opinion of Kitzmiller v. Dover was hailed as a landmark decision, firmly establishing that creationism and intelligent design were religious teachings and not areas of legitimate scientific research.

-Viewpoints:

-Young Earth creationism:

Main article: Young Earth creationism
See also wikipedia: Creation science and Flood geology
Young Earth creationism is the belief that the Earth was created by God within the last 10,000 years, literally as described in Genesis, within the approximate timeframe of biblical genealogies (detailed for example in the Ussher chronology). Young Earth creationists often believe that the Universe has a similar age as the Earth. Creationist cosmologies are attempts by some creationist thinkers to give the

universe an age consistent with the Ussher chronology and other Young-Earth timeframes. This belief generally has a basis in a literal and inerrant interpretation of the Bible.

-Old Earth creationism:

Main article: Old Earth creationism
See also wikipedia: Gap creationism, Day-Age Creationism, and Progressive creationism
Old Earth creationism holds that the physical universe was created by God, but that the creation event of Genesis is not to be taken strictly literally. This group generally believes that the age of the Universe and the age of the Earth are as described by astronomers and geologists, but that details of the evolutionary theory are questionable. Old Earth creationists interpret the creation accounts of Genesis in a number of ways, that each differ from the six, consecutive, 24-hour day creation of the literalist Young Earth Creationist view.

-Neo-Creationism:

Main article: Neo-Creationism
See also wikipedia: Intelligent design
Neo-Creationists intentionally distance themselves from other forms of creationism, preferring to be known as wholly separate from creationism as a philosophy. Their goal is to restate creationism in terms more likely to be well received by the public, education policy makers and the scientific community. It aims to re-frame the debate over the origins of life in non-religious terms and without appeals to scripture, and to bring the debate before the public. Neo-creationists may be either Young Earth or Old Earth Creationists, and hold a range of underlying theological viewpoints (e.g. on the interpretation of the Bible). Neo-Creationism currently exists in the form of the intelligent design movement, which has a 'big tent' strategy making it inclusive of many Young Earth Creationists (such as Paul Nelson and Percival Davis).

-Theistic evolution:

Theistic evolution is the general view that, instead of faith being in opposition to biological evolution, some or all classical religious teachings about God and creation are compatible with some or all of modern scientific theory, including, specifically, evolution. It generally views evolution as a tool used by a creator god, who is both the first cause and immanent sustainer/upholder of the universe; it is therefore well accepted by people of strong theistic (as opposed to deistic)

convictions. Theistic evolution can synthesize with the day-age interpretation of the Genesis creation account; however most adherents consider that the first chapters of Genesis should not be interpreted as a "literal" description, but rather as a literary framework or allegory.
This position does not generally exclude the viewpoint of methodological naturalism, a long standing convention of the scientific method in science.
Theistic evolutionists have frequently been prominent in opposing creationism (including intelligent design). Notable examples have been biologist Kenneth R. Miller and theologian John Haught (both Catholics), who testified for the plaintiffs in Kitzmiller v. Dover Area School District. Another example is the Clergy Letter Project, an organization that has created and maintains a statement signed by American Christian clergy of different denominations rejecting creationism, with specific reference to points raised by intelligent design proponents. Theistic evolutionists have also been active in Citizens Alliances for Science that opposes the introduction of creationism into public school science classes (one example being evangelical Christian geologist Keith B. Miller, who is a prominent board member of Kansas Citizens for Science).

-Naturalistic evolution:

See also wikipedia: Metaphysical naturalism
Naturalistic evolution is the position of acceptance of biological evolution and of metaphysical naturalism (and thus rejection of theism and theistic evolution).

-Arguments relating to the definition and limits of science:

Critiques such as those based on the distinction between theory and fact are often leveled against unifying concepts within scientific disciplines. Principles such as uniformitarianism, Occam's Razor or parsimony, and the Copernican principle are claimed to be the result of a bias within science toward philosophical naturalism, which is equated by many creationists with atheism. [45] In countering this claim, philosophers of science use the term methodological naturalism to refer to the long standing convention in science of the scientific method. The methodological assumption is that observable events in nature are explained only by natural causes, without assuming the existence or non-existence of the supernatural, and therefore supernatural explanations for such events are outside the realm of science. [46] Creationists claim that supernatural explanations should not be excluded and that scientific work is paradigmatically close-minded. [47]
Because modern science tries to rely on the minimization of a priori assumptions, error, and subjectivity, as well as on avoidance of Baconian idols, it remains neutral

on subjective subjects such as religion or morality. [48] Mainstream proponents accuse the creationists of conflating the two in a form of pseudoscience. [49]

-Definitions:

Fact: In science, an observation that has been repeatedly confirmed and for all practical purposes is accepted as "true." Truth in science, however, is never final, and what is accepted as a fact today may be modified or even discarded tomorrow. Hypothesis: A tentative statement about the natural world leading to deductions that can be tested. If the deductions are verified, it becomes more probable that the hypothesis is correct. If the deductions are incorrect, the original hypothesis can be abandoned or modified. Hypotheses can be used to build more complex inferences and explanations. Law: A descriptive generalization about how some aspect of the natural world behaves under stated circumstances. Theory: In science, a well-substantiated explanation of some aspect of the natural world that can incorporate facts, laws, inferences, and tested hypotheses. - National Academy of Sciences, Science and Creationism [50]

-Limitations of the scientific endeavour:

In science, explanations are limited to those based on observations and experiments that can be substantiated by other scientists. Explanations that cannot be based on empirical evidence are not a part of science. -National Academy of Sciences, Science and Creationism [50]

-Theory vs. Fact:

Main article: Evolution as theory and fact
The argument that evolution is a theory, not a fact, has often been made against the exclusive teaching of evolution. [51] The argument is related to a common misconception about the technical meaning of "theory" that is used by scientists. In common usage, "theory" often refers to conjectures, hypotheses, and unproven assumptions. However, in science, "theory" usually means "a plausible or scientifically acceptable general principle or body of principles offered to explain phenomena." [52]
Exploring this issue, paleontologist Stephen Jay Gould wrote:[53]
Evolution is a theory. It is also a fact. And facts and theories are different things, not rungs in a hierarchy of increasing certainty. Facts are the world's data. Theories are structures of ideas that explain and interpret facts. Facts do not go away when scientists debate rival theories to explain them. Einstein's theory of gravitation replaced Newton's, but apples did not suspend themselves in mid-air, pending the

outcome. And humans evolved from ape-like ancestors whether they did so by Darwin's proposed mechanism or by some other yet to be discovered.

-Falsifiability:

Philosopher of science Karl R. Popper set out the concept of falsifiability as a way to distinguish science and pseudoscience: Testable theories are scientific, but those that are untestable are not. [54] However, in Unended Quest, Popper declared "I have come to the conclusion that Darwinism is not a testable scientific theory but a metaphysical research programme, a possible framework for testable scientific theories," while pointing out it had "scientific character". [55]
In what one sociologist derisively called "Popper-chopping," [56] opponents of evolution seized upon Popper's definition to claim evolution was not a science, and claimed creationism was an equally valid metaphysical research program. [57] For example, Duane Gish, a leading Creationist proponent, wrote in a letter to Discover magazine (July 1981): "Stephen Jay Gould states that creationists claim creation is a scientific theory. While many Creationists claim creation is a scientific theory other Creationists have stated that neither creation nor evolution is a scientific theory (and each is equally religious)." [58]
Popper responded to news that his conclusions were being used by anti-evolutionary forces by affirming that evolutionary theories regarding the origins of life on earth were scientific because "their hypotheses can in many cases be tested." [59]
However, creationists claimed that a key evolutionary concept, that all life on Earth is descended from a single common ancestor, was not mentioned as testable by Popper, and claimed it never would be. [60]
In fact, Popper wrote admiringly of the value of Darwin's theory. [61] Only a few years later, Popper changed his mind, and later wrote, "I still believe that natural selection works in this way as a research programme. Nevertheless, I have changed my mind about the testability and logical status of the theory of natural selection; and I am glad to have an opportunity to make a recantation". [62]
Debate among some scientists and philosophers of science on the applicability of falsifiability in science continues. [63] However, simple falsifiability tests for common descent have been offered by some scientists: For instance, biologist and prominent critic of creationism Richard Dawkins and J.B.S. Haldane both pointed out that if fossil rabbits were found in the Precambrian era, a time before most similarly complex lifeforms had evolved, "that would completely blow evolution out of the water." [64][65]
Falsifiability has also caused problems for creationists: In his 1982 decision McLean v. Arkansas Board of Education, Judge William R. Overton used falsifiability as one basis for his ruling against the teaching of creation science in the public schools, ultimately declaring it "simply not science." [66]

-Conflation of science and religion:

Many of the most vocal creationists blur the boundaries between criticisms of modern science, philosophy, and culture. They often conjoin their arguments focused on the science of evolution with doctrinal statements or evangelistic attempts. This can be a central focus of apologetics. For example, in explanation for his "struggle" against evolution, prominent creationist Ken Ham has declared "the Lord has not just called us to knock down evolution, but to help in restoring the foundation of the gospel in our society. We believe that if the churches took up the tool of Creation Evangelism in society, not only would we see a stemming of the tide of humanistic philosophy, but we would also see the seeds of revival sown in a culture which is becoming increasingly more pagan each day." [67] Ham teaches that a rejection of the biblical creation history undermines the relevancy of the Christian gospels and derivatively weakens the moral foundations of society.

-Disputes relating to science:

Many creationists vehemently oppose certain scientific theories in a number of ways, including opposition to specific applications of scientific processes, accusations of bias within the scientific community, [68] and claims that discussions within the scientific community reveal or imply a crisis. In response to perceived crises in modern science, creationists claim to have an alternative, typically based on faith, creation science, and/or intelligent design. The scientific community has responded by pointing out that their conversations are frequently misrepresented (e.g. by quote mining) in order to create the impression of a deeper controversy or crisis, and that the creationists' alternatives are generally pseudoscientific.

-Biology:

Disputes relating to evolutionary biology are central to the controversy between Creationists and the scientific community. The aspects of evolutionary biology disputed include common descent (and particularly human evolution from common ancestors with other members of the Great Apes), macroevolution, and the existence of transitional fossils.

-Common descent:

[The] Discovery [Institute] presents common descent as controversial exclusively within the animal kingdom, as it focuses on embryology, anatomy, and the fossil record to raise questions about them. In the real world of science, common descent of animals is completely noncontroversial; any controversy resides in the microbial world. There, researchers argued over a variety of topics, starting with the very beginning, namely the relationship among the three main branches of life. John Timmer, Evolution: what's the real controversy?[69]
A group of organisms is said to have common descent if they have a common ancestor. A theory of universal common descent based on evolutionary principles was proposed by Charles Darwin and is now generally accepted by biologists. The last universal common ancestor, that is, the most recent common ancestor of all currently living organisms, is believed to have appeared about 3.9 billion years ago. With a few exceptions (e.g. Michael Behe), the vast majority of Creationists reject this theory.
Evidence of common descent includes evidence from fossil records, comparative anatomy, geographical distribution of species, comparative physiology and comparative biochemistry.

-Human evolution:

Human evolution is the study of the biological evolution of humans as a distinct species from its common ancestors with other animals. Analysis of fossil evidence and genetic distance are two of the means by which scientists understand this evolutionary history.
Fossil evidence suggests that humans' earliest hominoid ancestors may have split from other primates as early as the late Oligocene, circa 26-24 Ma, and that by the early Miocene, the adaptive radiation of many different hominoid forms was well underway. [70] Evidence from the molecular dating of genetic differences indicates that the gibbon lineage (family Hylobatidae) diverged between 18 and 12 Ma, and the orangutan lineage (subfamily Ponginae) diverged about 12 Ma. While there is no fossil evidence thus far clearly documenting the early ancestry of gibbons, fossil proto-orangutans may be represented by Sivapithecus from India and Griphopithecus from Turkey, dated to around 10 Ma. Molecular evidence further suggests that between 8 and 4 Ma, first the gorillas, and then the chimpanzee (genus Pan) split from the line leading to the humans. [71] We have no fossil record of this divergence, but distinctively hominid fossils have been found dating to 3.2 Ma (see Lucy) and possibly even earlier, at 6 or 7 Ma (see Toumaï). [72] Comparisons of chimpanzee and human DNA show the two are approximately 98.4 percent identical, and are taken as strong evidence of recent common ancestry. [73] Today, only one distinct human species survives, but many earlier species have been found

in the fossil record, including Homo erectus, Homo habilis, and Homo neanderthalensis.
Creationists dispute there is evidence of shared ancestry in the fossil evidence, and argue either that these are misassigned ape fossils (e.g. that Java man was a gibbon[74]) or too similar to modern humans to designate them as distinct or transitional forms. [75] However Creationists frequently disagree where the dividing lines would be. [76] Creation myths (such as the Book of Genesis) frequently posit a first man (Adam, in the case of Genesis) as an alternative viewpoint to the scientific account.
Creationists also dispute science's interpretation of genetic evidence in the study of human evolution. They argue that it is a "dubious assumption" that genetic similarities between various animals imply a common ancestral relationship, and that scientists are coming to this interpretation only because they have preconceived notions that such shared relationships exist. Creationists also argue that genetic mutations are strong evidence against evolutionary theory because the mutations required for major changes to occur would almost certainly be detrimental. [21]

-Macroevolution:

Creationists have long argued against the possibility of Macroevolution. Macroevolution is defined by the scientific community to be evolution that occurs at or above the level of species. Under this definition, Macroevolution can be considered to be a fact, as evidenced by observed instances of speciation. Creationists however tend to apply a more restrictive, if vaguer, definition of Macroevolution, often relating to the emergence of new body forms or organs. The scientific community considers that there is strong evidence for even such more restrictive definitions, but the evidence for this is more complex.
Recent arguments against (such restrictive definitions of) macroevolution include the Intelligent design arguments of Irreducible complexity and Specified complexity. However, neither argument has been accepted for publication in a peer-reviewed scientific journal, and both arguments have been rejected by the scientific community as pseudoscience.

-Transitional fossils:

It is commonly stated by critics of evolution that there are no known transitional fossils. [77][78] This position is based on a misunderstanding of the nature of what represents a transitional feature. A common creationist argument is that no fossils are found with partially functional features. It is plausible; however, that a complex feature with one function can adapt a wholly different function through evolution. The precursor to, for example, a wing, might originally have only been meant for

gliding, trapping flying prey, and/or mating display. Nowadays, wings can still have all of these functions, but they are also used in active flight.
As another example, Alan Haywood stated in Creation and Evolution that "Darwinists rarely mention the whale because it presents them with one of their most insoluble problems. They believe that somehow a whale must have evolved from an ordinary land-dwelling animal, which took to the sea and lost its legs A land mammal that was in the process of becoming a whale would fall between two stools - it would not be fitted for life on land or at sea, and would have no hope for survival." [79] The evolution of whales has however been documented in considerable detail, with Ambulocetus, described as looking like a three-metre long mammalian crocodile, as one of the transitional fossils.
Although transitional fossils elucidate the evolutionary transition of one life-form to another, they only exemplify snapshots of this process. Due to the special circumstances required for preservation of living beings, only a very small percentage of all life-forms that ever have existed can be expected to be discovered. Thus, the transition itself can only be illustrated and corroborated by transitional fossils, but it will never be known in detail. However, progressing research and discovery managed to fill in several gaps and continues to do so. Critics of evolution often cite this argument as being a convenient way to explain off the lack of 'snapshot' fossils that show crucial steps between species.
The theory of punctuated equilibrium developed by Stephen Jay Gould and Niles Eldredge is often mistakenly drawn into the discussion of transitional fossils. This theory, however, pertains only to well-documented transitions within taxa or between closely related taxa over a geologically short period of time. These transitions, usually traceable in the same geological outcrop, often show small jumps in morphology between periods of morphological stability. To explain these jumps, Gould and Eldredge envisaged comparatively long periods of genetic stability separated by periods of rapid evolution. For example the change from a creature the size of a mouse, to one the size of an elephant, could be accomplished over 60,000 years, with a rate of change too small to be noticed over any human lifetime. 60,000 years is too small a gap to be identified or identifiable in the fossil record,

-Geology:

Main article: Flood Geology
See also wikipedia: Creation geophysics, Geochronology, and Age of the Earth
Many believers in Young Earth Creationism – a position held by the majority of proponents of Flood Geology – accept biblical chronogenealogies (such as the Ussher chronology which in turn is based on the Masoretic version of the Genealogies of Genesis). [80][81] They believe that God created the universe

approximately 6000 years ago, in the space of six days. Much of creation geology is devoted to debunking the dating methods used in anthropology, geology, and planetary science that give ages in conflict with the young Earth hypotheses. In particular, creationists dispute the reliability of radiometric dating and isochron analysis, both of which are central to mainstream geological theories of the age of the Earth. They usually dispute these methods based on uncertainties concerning initial concentrations of individually considered species and the associated measurement uncertainties caused by diffusion of the parent and daughter isotopes. However, a full critique of the entire parameter-fitting analysis, which relies on dozens of radionuclei parent and daughter pairs, has not been done by creationists hoping to cast doubt on the technique.
The consensus of professional scientific organisations worldwide is that no scientific evidence contradicts the age of approximately 4.5 billion years. [82] Young Earth creationists reject these ages on the grounds of what they regard as being tenuous and untestable assumptions in the methodology. Apparently inconsistent radiometric dates are often quoted to cast doubt on the utility and accuracy of the method. Mainstream proponents who get involved in this debate point out that dating methods only rely on the assumptions that the physical laws governing radioactive decay have not been violated since the sample was formed (harking back to Lyell's doctrine of uniformitarianism). They also point out that the "problems" that creationists publicly mentioned can be shown to either not be problems at all, are issues with known contamination, or simply the result of incorrectly evaluating legitimate data.

-Other sciences:

-Cosmology:

See also wikipedia: Age of the universe
Whilst Young Earth Creationists believe that the Universe was created approximately 6000 years ago, the current scientific consensus is that it is about 13.7 billion years old. The recent science of nucleocosmochronology is extending the approaches used for Carbon-14 dating to the dating of astronomical features. For example based upon this emerging science, the Galactic thin disk of the Milky Way galaxy is estimated to have been formed between 8.3 ± 1.8 billion years ago. [83] Many other creationists, including Old Earth Creationists, do not necessarily dispute these figures.

-Nuclear physics:

See also wikipedia: radiometric dating

Creationists point to experiments they have performed, which they claim demonstrate that 1.5 billion years of nuclear decay took place over a short period of time, from which they infer that "billion-fold speed-ups of nuclear decay" have occurred, a massive violation of the principle that radioisotope decay rates are constant, a core principle underlying nuclear physics generally, and radiometric dating in particular. [84]
The scientific community points to numerous flaws in these experiments, to the fact that their results have not been accepted for publication by any peer-reviewed scientific journal, and to the fact that the creationist scientists conducting them were untrained in experimental geochronology. [85][86]
In refutation of young-Earth claims of inconstant decay rates affecting the reliability of radiometric dating, Roger C. Wiens, a physicist specialising in isotope dating states:
There are only three quite technical instances where a half-life changes, and these do not affect the dating methods [87]":
1. Only one technical exception occurs under terrestrial conditions, and this is not for an isotope used for dating. .. The artificially-produced isotope, beryllium-7 has been shown to change by up to 1.5%, depending on its chemical environment. Heavier atoms are even less subject to these minute changes, so the dates of rocks made by electron-capture decays would only be off by at most a few hundredths of a percent.
2. Another case is material inside of stars, which is in a plasma state where electrons are not bound to atoms. In the extremely hot stellar environment, a completely different kind of decay can occur. 'Bound-state beta decay' occurs when the nucleus emits an electron into a bound electronic state close to the nucleus. All normal matter, such as everything on Earth, the Moon, meteorites, etc. has electrons in normal positions, so these instances never apply to rocks, or anything colder than several hundred thousand degrees. ..
3. The last case also involves very fast-moving matter. It has been demonstrated by atomic clocks in very fast spacecraft. These atomic clocks slow down very slightly (only a second or so per year) as predicted by Einstein's theory of relativity. No rocks in our solar system are going fast enough to make a noticeable change in their dates.
Roger C. Wiens, Radiometric Dating, A Christian Perspective [88]

-Misrepresentations of science:

-Quote mining:

As a means to criticise mainstream science, creationists have been known to quote, at length, scientists who ostensibly support the mainstream theories, but appear to

acknowledge criticisms similar to those of creationists. [89] However, almost universally these have been shown to be quote mines that do not accurately reflect the evidence for evolution or the mainstream scientific community's opinion of it, or highly out-of-date. [90][91] Many of the same quotes used by creationists have appeared so frequently in Internet discussions due to the availability of cut and paste functions, that the TalkOrigins Archive has created "The Quote Mine Project" for quick reference to the original context of these quotations. [90]

-Public policy issues:

-Science education:

Main article: Creation and evolution in public education
See also wikipedia: Teach the Controversy
Creationists promote that evolution is a theory in crisis [92] [93] with scientists criticizing evolution [94] and claim that fairness and equal time requires educating students about the alleged scientific controversy.
Opponents, being the overwhelming majority of the scientific community and science education organizations, [95] reply that there is in fact no scientific controversy and that the controversy exists solely in terms of religion and politics. [92][96] The American Association for the Advancement of Science and other science and education professional organizations say that Teach the Controversy proponents seek to undermine the teaching of evolution[92][97] while promoting intelligent design, [98][99][100] and to advance an education policy for US public schools that introduces creationist explanations for the origin of life to public-school science curricula. [101][102] This viewpoint was supported by the December 2005 ruling in the Kitzmiller v. Dover Area School District trial. [102]
George Mason University Biology Department introduced a course on the creation/evolution controversy, and apparently as students learn more about biology, they find objections to evolution less convincing, suggesting that “teaching the controversy” rightly as a separate elective course on philosophy or history of science, or "politics of science and religion," would undermine creationists’ criticisms, and that the scientific community’s resistance to this approach was bad public relations. [103]

-Freedom of speech:

Creationists have claimed that preventing them from teaching Creationism violates their right of Freedom of speech. However court cases (such as Webster v. New Lenox School District and Bishop v. Aronov) have upheld school districts' and universities' right to restrict teaching to a specified curriculum.

-Issues relating to religion:

See also wikipedia: Relationship between religion and science and Evolution and the Roman Catholic Church

-Theological arguments:
See also wikipedia: Allegorical interpretations of Genesis and Evolutionary argument against naturalism

-Religion and historical scientists:

Creationists often argue that Christianity and literal belief in the Bible are either foundationally significant or directly responsible for scientific progress. [104] To that end, Institute for Creation Research founder Henry M. Morris has enumerated scientists such as astronomer and philosopher Galileo, mathematician and theoretical physicist James Clerk Maxwell, mathematician and philosopher Blaise Pascal, geneticist monk Gregor Mendel, and Isaac Newton as believers in a biblical creation narrative. [105]
This argument usually involves scientists either who were no longer alive when evolution was proposed or whose field of study didn't include evolution. The argument is generally rejected as specious by those who oppose creationism. [106] Many of the scientists in question did some early work on the mechanisms of evolution, e.g., the Modern evolutionary synthesis combines Darwin's Evolution with Mendel's theories of inheritance and genetics. Though biological evolution of some sort had become the primary mode of discussing speciation within science by the late-19th century, it was not until the mid-20th century that evolutionary theories stabilized into the modern synthesis. Some of the historical scientists marshalled by creationists were dealing with quite different issues than any are engaged with today: Louis Pasteur, for example, opposed the theory of spontaneous generation with biogenesis, an advocacy some creationists describe as a critique on chemical evolution and a biogenesis. Pasteur accepted that some form of evolution had occurred and that the Earth was millions of years old. [107]
The relationship between science and religion was not portrayed in antagonistic terms until the late-19th century, and even then there have been many examples of the two being reconcilable for evolutionary scientists. [108] Many historical scientists wrote books explaining how pursuit of science was seen by them as fulfilment of spiritual duty in line with their religious beliefs. Even so, such professions of faith were not insurance against dogmatic opposition by certain religious people.

Some extensions to this creationist argument have included the incorrect suggestions that Einstein's deism was a tacit endorsement of creationism or that Charles Darwin converted on his deathbed and recanted evolutionary theory.

-Forums for the controversy:

-Debates:

Many creationists and scientists engage in frequent public debates regarding the origin of human life, hosted by a variety of institutions. However, some scientists disagree with this tactic, arguing that by openly debating supporters of supernatural origin explanations (creationism and intelligent design), scientists are lending credibility and unwarranted publicity to creationists, which could foster an inaccurate public perception and obscure the factual merits of the debate. [109] For example, in May 2004 Dr. Michael Shermer debated creationist Kent Hovind in front of a predominately creationist audience. In Shermer's online reflection while he was explaining that he won the debate with intellectual and scientific evidence he felt it was "not an intellectual exercise," but rather it was "an emotional drama." [110] While receiving positive responses from creationist observers, Shermer concluded "Unless there is a subject that is truly debatable (evolution v. creation is not), with a format that is fair, in a forum that is balanced, it only serves to belittle both the magisterium of science and the magisterium of religion." [110] (see: scientific method). Others, like evolutionary biologist Massimo Pigliucci, have debated Hovind, and have expressed surprise to hear Hovind try "to convince the audience that evolutionists believe humans came from rocks" and at Hovind's assertion that biologists believe humans "evolved from bananas." [111]
Eugenie Scott of the National Centre for Science Education, a non-profit organization dedicated to defending the teaching of evolution in the public schools, claimed debates are not the sort of arena to promote science to creationists. [110] Scott says that "Evolution is not on trial in the world of science," and "the topic of the discussion should not be the scientific legitimacy of evolution" but rather should be on the lack of evidence in creationism. Similarly, Stephen Jay Gould took a public stance against appearing to give legitimacy to creationism by debating its proponents. He noted during a Caltech lecture in 1985: [112]
Debate is an art form. It is about the winning of arguments. It is not about the discovery of truth. There are certain rules and procedures to debate that really have nothing to do with establishing fact - which creationists have mastered. Some of those rules are: never say anything positive about your own position because it can be attacked, but chip away at what appear to be the weaknesses in your opponent's position. They are good at that. I don't think I could beat the creationists at debate. I can tie them. But in courtrooms they are terrible, because in courtrooms you cannot

give speeches. In a courtroom you have to answer direct questions about the positive status of your belief. We destroyed them in Arkansas. On the second day of the two-week trial we had our victory party!

-Political lobbying:

A wide range of organisations, on both sides of the controversy, are involved in lobbying in an attempt to influence political decisions relating to the teaching of evolution, at a number of levels. These include the Discovery Institute, the National Centre for Science Education, the National Science Teachers Association, state Citizens Alliances for Science, and numerous national science associations and state Academies of Science. [113]

-In the media:

The controversy has been discussed in numerous newspaper articles, reports, op-eds and letters to the editor, as well as a number of radio and television programmes (including the PBS series, Evolution and Coral Ridge Ministries' Darwin's Deadly Legacy). This has led some commentators to express a concern at what they see as a highly inaccurate and biased understanding of evolution among the general public. Pulitzer Prize-winning journalist and writer Edward Humes states:[114]
There are really two theories of evolution. There is the genuine scientific theory and there is the talk-radio pretend version, designed not to enlighten but to deceive and enrage.
The talk-radio version had a packed town hall up in arms at the "Why Evolution Is Stupid" lecture. In this version of the theory, scientists supposedly believe that all life is accidental, a random crash of molecules that magically produced flowers, horses and humans - a scenario as unlikely as a tornado in a junkyard assembling a 747. Humans come from monkeys in this theory, just popping into existence one day. The evidence against Darwin is overwhelming, the purveyors of talk-radio evolution rail, yet scientists embrace his ideas because they want to promote atheism.

-Outside the United States:
While the controversy has been prominent in the United States, it has flared up in other countries as well. [115][116][117]

-Europe:

Europeans have often regarded the creation-evolution controversy as an American matter. [116] However, in recent years the conflict has become an issue in a variety

of countries including Germany, The United Kingdom, Italy, the Netherlands, Poland and Serbia. [116][117][118][119]
On 17 September 2007 the Committee on Culture, Science and Education of the Parliamentary Assembly of the Council of Europe issued a report on the attempt by American inspired creationists to promote creationism in European schools. It concludes "If we are not careful, creationism could become a threat to human rights which are a key concern of the Council of Europe. The war on the theory of evolution and on its proponents most often originates in forms of religious extremism which are closely allied to extreme right-wing political movements. some advocates of creationism are out to replace democracy by theocracy." [120]

-Australia:

With declining church attendance, there has been some growth in fundamentalist and pentecostal Christian denominations. [121] Under the former Queensland state government of Joh Bjelke-Petersen, in 1980 lobbying was so successful that Queensland allowed the teaching of creationism as science to school children. Public lectures have been given in rented rooms at Universities, by visiting American speakers, and speakers with doctorates purchased by mail from Florida sites. [122] One of the most acrimonious aspects of the Australian debate was featured on the science television program Quantum, about a long-running and ultimately unsuccessful court case by Ian Plimer, Professor of Geology at Melbourne University, against an ordained minister, Dr. Allen Roberts, who had claimed that there were remnants of Noah's Ark in eastern Turkey. Although the court found that Dr Roberts had made false and misleading claims, they were not made in the course of trade or commerce, so the case failed. [123]

-Islamic countries:

In recent times, the controversy has become more prominent in Islamic countries. [124] Currently, in Egypt evolution is taught in schools but Saudi Arabia and Sudan have both banned the teaching of evolution in schools. [115] Creation science has also been heavily promoted in Turkey and in immigrant communities in Western Europe, primarily by Harun Yahya. [117]

-Footnotes:

1. See Hovind 2006, for example.
2. An Index to Creationist Claims , Mark Isaak, Talkorigins Archive,Copyright 2006.

3. Curry, Andrew (27 February 2009). "Creationist Beliefs Persist in Europe". Science 323 (5918): 1159. "News coverage of the creationism-versus-evolution debate tends to focus on the United States .. But in the past 5 years, political clashes over the issue have also occurred in countries all across Europe. .. "This isn't just an American problem," says Dittmar Graf of the Technical University of Dortmund, who organized the meeting".
4. Larson 2004, p. 247-263 Chapter titled Modern Culture Wars. See also Ruse 1999, p. 26, who writes "One thing that historians delighted in showing is that, contrary to the usually held tale of science and religion being always opposed..religion and theologically inclined philosophy have frequently been very significant factors in the forward movement of science."
5. Numbers 1992, p. 3-240
6. See:
Peters & Hewlett 2005, p. 1;
Kitzmiller v. Dover Area School District, page 20
7. See:
Battle on Teaching Evolution Sharpens, Peter Slevin, Washington Post, Monday, 14 March 2005, Page A01;
The Political Design of Intelligent Design, Russell D. Renka, 16 November 2005;
Politicized Scholars Put Evolution on the Defensive, Jody Wilgoren, The New York Times, 21 April 2005
The Newest Evolution of Creationism, Barbara Forrest, Natural History, April, 2002, page 80;
Kitzmiller vs. Dover Area School District, pages 7-9, also pages 64-90
8. Myers 2006; NSTA 2007; IAP 2006; AAAS 2006; and Pinholster 2006; Ruling, Kitzmiller v. Dover page 83
9. Larson 2004, p. 258 "Virtually no secular scientists accepted the doctrines of creation science; but that did not deter creation scientists from advancing scientific arguments for their position." See also Martz & McDaniel 1987, p. 23, a Newsweek article which states "By one count there are some 700 scientists (out of a total of 480,000 U.S. earth and life scientists) who give credence to creation-science, the general theory that complex life forms did not evolve but appeared 'abruptly'."
10. Committee on Revising Science and Creationism, A View from the National Academy of Sciences, National Academy of Sciences and Institute of Medicine of the National Academies (2008). Science, Evolution, and Creationism. National Academy of Sciences. p. 12. ISBN 0-309-10586-2. http://www.nap.edu/catalog.php?record_id=11876.
11. Desmond & Moore 1991, p. 34-35
12. See":
van Wyhe 2006;
Desmond & Moore 1991, p. 321-323, 503-505.

13. AAAS Evolution Dialogues: Science, Ethics and Religion study guide (pdf)
14. See:
Hodge 1874, p. 177;
Numbers 1992, p. 14;
Burns, Ralph, Lerner, & Standish 1982, p. 965;
Huxley 1902
15. Numbers 1992, p. 14
16. Numbers 1992, p. 14-15
17. Numbers 1992, p. 17
18. Numbers 1992, p. 18, noting that this applies to published or public skeptics. Many or most Christians may have held on to a literal six days of creation, but these views were rarely expressed in books and journals. Exceptions are also noted, such as literal interpretations published by Eleazar Lord (1788-1871) and David Nevins Lord (1792-1880). However, the observation that evolutionary critics had a relaxed interpretation of Genesis is supported by specifically enumerating: Louis Agassiz (1807-1873); Arnold Henry Guyot (1807-1884); John William Dawson (1820-1899); Enoch Fitch Burr (1818-1907); George D. Armstrong (1813-1899); Charles Hodge, theologian (1797-1878); James Dwight Dana (1813-1895); Edward Hitchcock, clergyman and respected Amherst College geologist, (1793-1864); Reverend Herbert W. Morris (1818-1897); H. L. Hastings (1833?-1899); Luther T. Townsend (1838-1922; Alexander Patterson, Presbyterian evangelist who published The Other Side of Evolution Its Effects and Fallacy
19. Numbers(2006) p161
20. See:
s:Kitzmiller v. Dover Area School District/2:Context#Page 19 of 139;
Understanding the Intelligent Design Creationist Movement: Its True Nature and Goals. (pdf) A Position Paper from the Center for Inquiry, Office of Public Policy Barbara Forrest. May, 2007;
TalkOrigins Archive: Post of the Month: March 2006, The History of Creationism by Lenny Flank.
21. Nelkin, Dorothy (2000), The Creation Controversy: Science or Scripture in Schools, New York: iUniverse, pp. 242, ISBN 0-595-00194-7
22. Epperson et al. v. Arkansas, 393 U.S. 97 (U.S. Supreme Court 1968-11-12).
23. Larson, Edward J. (2003), Trial and Error: The American Controversy Over Creation and Evolution, Oxford University Press, pp. 276, ISBN 0195154703
24. Larson 2004, p. 248,250, see also Dobzhansky 1973
25. Larson 2004, p. 251
26. Larson 2004, p. 252
27. Larson 2004, p. 255,Numbers 1992, p. xi,200-208
28. Larson 2004, p. 255
29. Numbers 1992, p. 284-285

30. Numbers 1992, p. 284-6
31. Quoting Larson 2004, p. 255-256: "Fundamentalists no longer merely denounced Darwinism as false; they offered a scientific-sounding alternative of their own, which they called either 'scientific creationism (as distinct from religious creationism) or 'creation science' (as opposed to evolution science."
32. Larson 2004, p. 254-255, Numbers 1998, p. 5-6
33. Ruling, Kitzmiller v. Dover Area School District pp 7-9.
34. "NCSE Resource". Evolving Banners at the Discovery Institute. 2002-08-29. http://www.ncseweb.org/resources/articles/8325_evolving_banners_at_the_discov_8_29_2002.asp. Retrieved on 2007-10-07.
35. "Top Questions-1.What is the theory of intelligent design?". Discovery Institute. http://www.discovery.org/csc/topQuestions.php#questionsAboutIntelligentDesign. Retrieved on 2007-05-13. .
36. Verderame 2007,Simon 2006
37. Dewey 1994, p. 31, and Wiker 2003, summarizing Gould.
38. Larson 2004, p. 258 "Virtually no secular scientists accepted the doctrines of creation science; but that did not deter creation scientists from advancing scientific arguments for their position." See also Martz & McDaniel 1987, p. 23, a Newsweek article which states "By one count there are some 700 scientists (out of a total of 480,000 U.S. earth and life scientists) who give credence to creation-science, the general theory that complex life forms did not evolve but appeared 'abruptly'."
39. Statement from the Council of the Biological Society of Washington
40. Bumiller 2005, Peters & Hewlett 2005, p. 3
41. Some question group's move with elections nearing 6News Lawrence, Lawrence Journal-World. 7 July 2006.
42. Evolution's foes lose ground in Kansas MSNBC, 2 August 2006.
43. Evolution of Kansas science standards continues as Darwin's theories regain prominence The Associated Press, via the International Herald Tribune, 13 February 2007.
44. The "Evolution" of Creationism Timeline: how creationism has "evolved". People for the American Way.
45. Johnson 1998, Hodge 1874, p. 177, Wiker 2003, Peters & Hewlett 2005, p. 5--Peters and Hewlett argue that the atheism of many evolutionary supporters must be removed from the debate
46. Lenski 2000, p. Conclusions
47. Johnson 1998
48. Einstein 1930, p. 1-4
49. Dawkins 1997
50. Free Executive Summary, Science and Creationism: A View from the National Academy of Sciences, Second Edition, Steering Committee on Science and Creationism, National Academy of Sciences, 1999, ISBN 978-0-309-06406-4.

51. Johnson 1993, p. 63, Tolson 2005, Moran 1993 ; Selman v. Cobb County School District. US District Court for the Northern District of Georgia (2005); Talk. Origins; Bill Moyers et al, 2004. "Now with Bill Moyers." PBS. Accessed 2006-01-29. Interview with Richard Dawkins
52. Merriam-Webster online dictionary. www.m-w.com
53. Gould 1981
54. See:
Number 1992, p. 247;
Wilkins, John S, Evolution and Philosophy: Is Evolution Science, and What Does 'Science' Mean?, TalkOrigins Archive
55. Popper 1976, p. 168 and 172 quoted in Kofahl 1981
56. Unknown sociologist quoted in Numbers 1992, p. 247
57. Kofahl 1989 as quoted by Numbers 1992, p. 247
58. Lewin 1982
59. Numbers(2006) p274
60. Kofahl 1981, p. 873
61. Talkorigins summary of Karl Popper attitudes towards evolution
62. See:
Natural selection and the emergence of mind, Karl Popper, Dialectica 32(3/4): 339—355, 1978
Did Popper refute evolution?, Massimo Pigliucci, Skeptical Inquirer, Sept-Oct 2004
63. Ruse 1999, p. 13-37, which discusses conflicting ideas about science among Karl Popper, Thomas Samuel Kuhn, and their disciples.
64. As quoted by Wallis 2005, p. 32. Also see Dawkins 1986 and Dawkins 1995
65. Wallis 2005, p. 6 Dawkins quoting Haldane
66. Dorman 1996
67. Ham, Ken. Creation Evangelism (Part II of Relevance of Creation). Creation Magazine '6'(2):17, November 1983.
68. Johnson 1993, p. 69 where Johnson cites three pages spent in Issac Asimov's New Guide to Science that take creationists to task, while only spending one half page on evidence of evolution.
69. Evolution: what's the real controversy?, John Timmer, Nobel Intent, 7 May 2008
70. Stringer, Chris; Andrews, Peter (2005), The complete world of human evolution, London: Thames & Hudson, pp. 240, ISBN 0-500-05132-1
71. Relethford, John (2003), Reflections of our past: how human history is revealed in our genes, Boulder, Colo: Westview Press, pp. 257, ISBN 0-8133-3958-8
72. "Toumaï the Human Ancestor: Skull of Oldest Known Hominid Unearthed in Chad". NPR: All Things Considered. http://www.npr.org/programs/atc/features/2002/july/toumai/index.html. Retrieved on 2009-02-21.
73. Chimps are human, gene study implies New Scientist, website, 19 May 2003

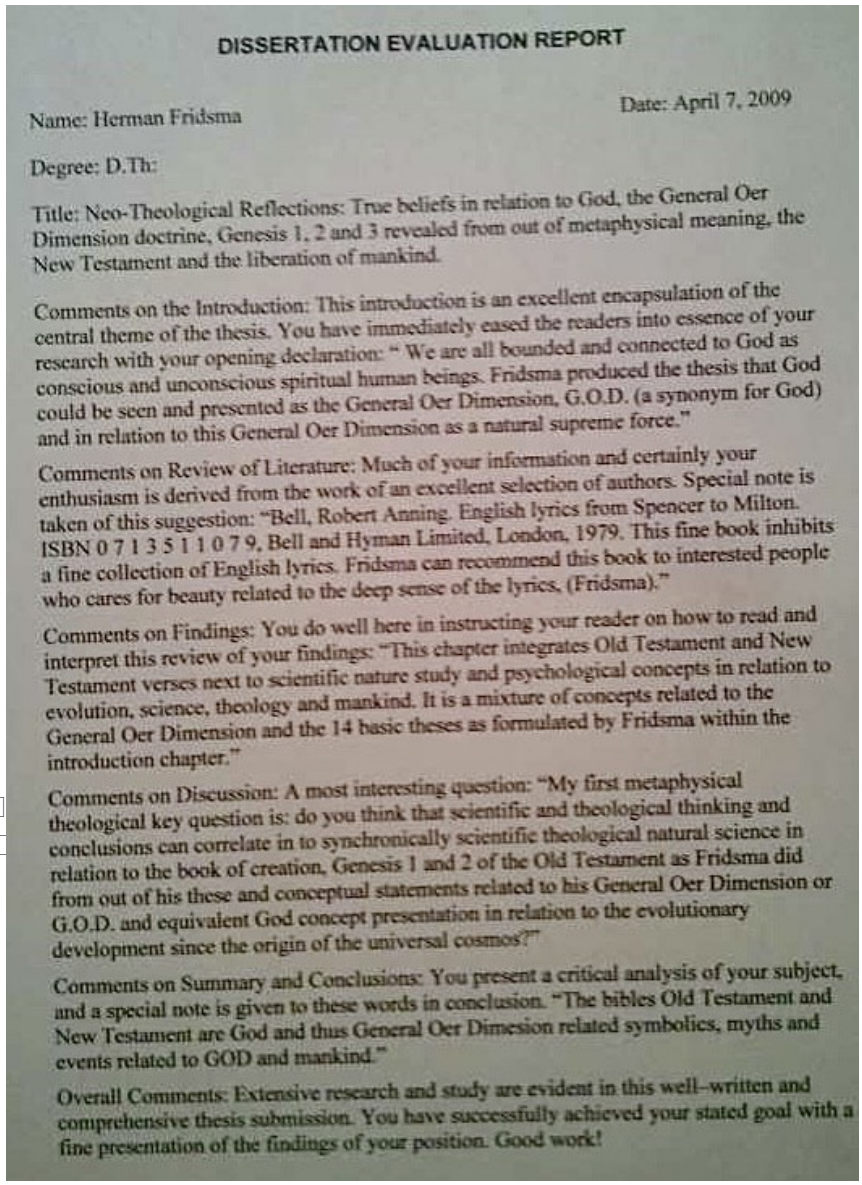
74. Was Java Man a gibbon?, Jim Foley, TalkOrigins website, 30 April 2003.
75. See disputes over the classification of Neanderthals in The Counter-Creationism Handbook, Mark Isaak, University of California Press (2007), ISBN 978-0520249264
76. Comparison of all skulls, Jim Foley, TalkOrigins website, 8 August 2005.
77. Scientific Creationism, Henry M. Morris, 1985, pp. 78-90
78. Life- How Did It Get Here?, Watchtower Bible and Tract Society, 1985, pp. 57-59
79. Haywood, Alan (1985) Creation and Evolution.Triangle Books, London. Quoted in Hooking Leviathan by Its Past, Stephen Jay Gould
80. Biblical chronogenealogies
81. The Meaning of the Chronogenealogies of Genesis 5 and 11
82. IAP Statement on the Teaching of Evolution, Interacademy Panel on Global Issues, 21 June 2006.
83. Del Peloso, E.F.; Da Silva, L.; De Mello, G.F.P.; Arany-prado, L.I. (2005). "The age of the Galactic thin disk from Th/Eu nucleocosmochronology". A&A 434: 301–308. doi:10.1051/0004-6361:20047060.
84. Nuclear Decay: Evidence For A Young World, D. Russell Humphreys, Impact, Number 352, October 2002.
85. Young-Earth Creationist Helium Diffusion "Dates" Fallacies Based on Bad Assumptions and Questionable Data, Kevin R. Henke, TalkOrigins website, Original version: 17 March 2005, Revision: 24 November 2005.
86. R.A.T.E: More Faulty Creation Science from The Institute for Creation Research, J. G. Meert, Gondwana Research, The Official Journal of the International Association for Gondwana, 13 November 2000 (updated 6 February 2003).
87. Dating methods discussed were potassium-argon dating, argon-argon dating, rubidium-strontium dating, samarium-neodymium dating, lutetium-hafnium, rhenium-osmium dating, and uranium-lead dating.
88. Radiometric Dating, A Christian Perspective, Roger C. Wiens, American Scientific Affiliation, p20-21
89. Dobzhansky 1973
90. Pieret 2006
91.
Isaak, Mark (2004). "Index to Creationist Claims: Claim CA113". Talk.origins. http://www.toarchive.org/indexcc/CA/CA113.html. Retrieved on 2007-12-27.
Dunford, Mike (2007-07-02). "A new (mis)take on an old paper (and other posts)". [[The Panda's Thumb (blog)|]].
http://www.pandasthumb.org/archives/quote_mines/. Retrieved on 2007-12-26.
Myers, PZ (2004-09-11). "I'm shocked, shocked to find that quote mining is going on in there!". Pharyngula (blog).

http://pharyngula.org/index/weblog/comments/im_shocked_shocked_to_find_that_quote_mining_is_going_on_in_there. Retrieved on 2007-12-27.
92. "Some bills seek to discredit evolution by emphasizing so-called "flaws" in the theory of evolution or "disagreements" within the scientific community. Others insist that teachers have absolute freedom within their classrooms and cannot be disciplined for teaching non-scientific "alternatives" to evolution. A number of bills require that students be taught to "critically analyze" evolution or to understand "the controversy." But there is no significant controversy within the scientific community about the validity of the theory of evolution. The current controversy surrounding the teaching of evolution is not a scientific one." AAAS Statement on the Teaching of Evolution American Association for the Advancement of Science. 16 February 2006 (PDF file)
93. Ruling, Kitzmiller v. Dover Area School District, page 89
94. "That this controversy is one largely manufactured by the proponents of creationism and intelligent design may not matter, and as long as the controversy is taught in classes on current affairs, politics, or religion, and not in science classes, neither scientists nor citizens should be concerned." Intelligent Judging — Evolution in the Classroom and the Courtroom George J. Annas, New England Journal of Medicine, Volume 354:2277-2281 25 May 2006
95. See: 1) List of scientific societies rejecting intelligent design 2) Kitzmiller v. Dover page 83. The Discovery Institute's Dissent From Darwin Petition has been signed by about 500 scientists. The AAAS, the largest association of scientists in the U.S., has 120,000 members, and firmly rejects intelligent design and denies that there is a legitimate scientific controversy. More than 70,000 Australian scientists and educators condemn teaching of intelligent design in school science classes. List of statements from scientific professional organizations on the status intelligent design and other forms of creationism.
96. "That this controversy is one largely manufactured by the proponents of creationism and intelligent design may not matter, and as long as the controversy is taught in classes on current affairs, politics, or religion, and not in science classes, neither scientists nor citizens should be concerned." Intelligent Judging — Evolution in the Classroom and the Courtroom George J. Annas, New England Journal of Medicine, Volume 354:2277-2281 25 May 2006
97. "In summary, the disclaimer singles out the theory of evolution for special treatment, misrepresents its status in the scientific community, causes students to doubt its validity without scientific justification, presents students with a religious alternative masquerading as a scientific theory, directs them to consult a creationist text as though it were a science resource, and instructs students to forgo scientific inquiry in the public school classroom and instead to seek out religious instruction elsewhere." Ruling - disclaimer, pg. 49 Kitzmiller v. Dover Area School District.

98. "ID's home base is the Center for Science and Culture at Seattle's conservative Discovery Institute. Meyer directs the center; former Reagan adviser Bruce Chapman heads the larger institute, with input from the Christian supply-sider and former American Spectator owner George Gilder (also a Discovery senior fellow). From this perch, the ID crowd has pushed a "teach the controversy" approach to evolution that closely influenced the Ohio State Board of Education's recently proposed science standards, which would require students to learn how scientists "continue to investigate and critically analyze" aspects of Darwin's theory." Chris Mooney. The American Prospect. 2 December 2002 Survival of the Slickest: How anti-evolutionists are mutating their message
99. Teaching Intelligent Design: What Happened When? by William A. Dembski"The clarion call of the intelligent design movement is to "teach the controversy." There is a very real controversy centering on how properly to account for biological complexity (cf. the ongoing events in Kansas), and it is a scientific controversy."
100. Nick Matzke's analysis shows how teaching the controversy using the Critical Analysis of Evolution model lesson plan is a means of teaching all the intelligent design arguments without using the intelligent design label.No one here but us Critical Analysis-ists. Nick Matzke. The Panda's Thumb, 11 July 2006
101. "has the effect of implicitly bolstering alternative religious theories of origin by suggesting that evolution is a problematic theory even in the field of science." The effect of Defendants' actions in adopting the curriculum change was to impose a religious view of biological origins into the biology course, in violation of the Establishment Clause. Kitzmiller v. Dover Area School District, Conclusion, page 134
102. "ID's backers have sought to avoid the scientific scrutiny which we have now determined that it cannot withstand by advocating that the controversy, but not ID itself, should be taught in science class. This tactic is at best disingenuous, and at worst a canard. The goal of the IDM is not to encourage critical thought, but to foment a revolution which would supplant evolutionary theory with ID."Kitzmiller v. Dover Area School District, whether ID is science, page 89
103. AAAS Dialogue on Science, Ethics, and Religion, 20 April 2006, Emmett Holman, Associate Professor of Philosophy from George Mason University, retrieved 2007-04-29
104. Woods 2005, p. 67-114, Chapter Five: The Church and Science
105. Morris 1982
106. Index to Creationist Claims - Claim CA114 edited by Mark Isaak. 2005
107. Index to Creationist Claims - Claim CA114.22 edited by Mark Isaak. 2005
108. [1] Science and religion: Conflicts & occasional agreements
109. Why I Won't Debate Creationists, Richard Dawkins, Reason : In the News, richarddawkins.net, the official Richard Dawkins website, Monday, 15 May 2006.

110. Shermer, Michael (2004-05-10). "Then a Miracle Occurs: An Obstreperous Evening with the Insouciant Kent Hovind, Young Earth Creationist and Defender of the Faith". eSkeptic Online. http://www.skeptic.com/eskeptic/04-05-10.html miracle. Retrieved on 2007-02-11.
111. Massimo Pigliucci. Denying Evolution: Creationism, Scientism, and the Nature of Science. (Sinauer, 2002): ISBN 0878936599 page 102.
112. Shermer, Michael. 'Why People Believe Weird Things', Owl Books, 2002. Paperback ed, p. 153.
113. Statements from Scientific and Scholarly Organizations, NCSE
114. Unintelligent designs on Darwin, Edward Humes, Pittsburgh Tribune-Review
115. Pitock, Todd (06 2007). "Science and Islam". Discover: 36–45.
116. Gregory Katz (2008-02-16). "Clash Over Creationism Is Evolving In Europe's Schools". Associated Press. http://www2.tbo.com/content/2008/feb/16/na-clash-over-creationism-is-evolving-in-europes-s. Retrieved on 2008-02-17. /
117. Taner Edis. "Cloning Creationism in Turkey". RNCSE 19 (6): 30-35. National Center for Science Education. http://www.ncseweb.org/resources/rncse_content/vol19/8371_cloning_creationism_in_turkey_12_30_1899.asp. Retrieved on 2008-02-17.
118. "Serbia reverses Darwin suspension". BBC. 2004-09-09. http://news.bbc.co.uk/1/hi/world/europe/3642460.stm. Retrieved on 2008-02-17.
119. Roger Highfield (2007-02-10). "Creationists rewrite natural history". The Telegraph. http://www.telegraph.co.uk/earth/main.jhtml?view=DETAILS&grid=&xml=/earth/2007/10/02/scihist102.xml. Retrieved on 2008-02-17.
120. New Scientist 10 November 2007, p. 72
121. Christianity – Pentecostalism Australian Broadcasting Corporation
122. Plimer, Ian "Telling lies for God- Reason versus Creationism", (Random House)
123. "Telling Lies for God"? - One Man's Crusade, accessed 2008-02-05, Quantum. See transcript link for detail.
124. "Evolution and religion: In the beginning". The Economist. 2007-04-19. http://www.economist.com/world/displaystory.cfm?story_id=9036706. Retrieved on 2007-04-25. This article gives a worldwide overview of recent developments on the subject of the controversy.

Source: wikipedia, minor edited by Herman Fridsma.
http://en.wikipedia.org/wiki/Creation-evolution_controversy



DISSERTATION EVALUATION REPORT

Name: Herman Fridsma Date: April 7, 2009

Degree: D.Th:

Title: Neo-Theological Reflections: True beliefs in relation to God, the General Oer Dimension doctrine, Genesis 1, 2 and 3 revealed from out of metaphysical meaning, the New Testament and the liberation of mankind.

Comments on the Introduction: This introduction is an excellent encapsulation of the central theme of the thesis. You have immediately eased the readers into essence of your research with your opening declaration: " We are all bounded and connected to God as conscious and unconscious spiritual human beings. Fridsma produced the thesis that God could be seen and presented as the General Oer Dimension, G.O.D. (a synonym for God) and in relation to this General Oer Dimension as a natural supreme force."

Comments on Review of Literature: Much of your information and certainly your enthusiasm is derived from the work of an excellent selection of authors. Special note is taken of this suggestion: "Bell, Robert Anning. English lyrics from Spencer to Milton. ISBN 0 7 1 3 5 1 1 0 7 9, Bell and Hyman Limited, London, 1979. This fine book inhibits a fine collection of English lyrics. Fridsma can recommend this book to interested people who cares for beauty related to the deep sense of the lyrics, (Fridsma)."

Comments on Findings: You do well here in instructing your reader on how to read and interpret this review of your findings: "This chapter integrates Old Testament and New Testament verses next to scientific nature study and psychological concepts in relation to evolution, science, theology and mankind. It is a mixture of concepts related to the General Oer Dimension and the 14 basic theses as formulated by Fridsma within the introduction chapter."

Comments on Discussion: A most interesting question: "My first metaphysical theological key question is: do you think that scientific and theological thinking and conclusions can correlate in to synchronically scientific theological natural science in relation to the book of creation, Genesis 1 and 2 of the Old Testament as Fridsma did from out of his these and conceptual statements related to his General Oer Dimension or G.O.D. and equivalent God concept presentation in relation to the evolutionary development since the origin of the universal cosmos?"

Comments on Summary and Conclusions: You present a critical analysis of your subject, and a special note is given to these words in conclusion. "The bibles Old Testament and New Testament are God and thus General Oer Dimesion related symbolics, myths and events related to GOD and mankind."

Overall Comments: Extensive research and study are evident in this well–written and comprehensive thesis submission. You have successfully achieved your stated goal with a fine presentation of the findings of your position. Good work!

Contact:

Rev. Herman Fridsma, Ph.D.

E-mail address:

dr.herman.fridsma@gmail.com

Copy rights:

Neo-Theological Reflections: True beliefs in relation to God, the General Oer Dimension doctrine, Genesis 1, 2 and 3 revealed from out of metaphysical meaning, the New Testament and the liberation of mankind.

Author: Rev. Herman Fridsma, Ph.D.

Copy rights: Rev. Herman Fridsma, Ph.D. 2009